Vol. XVIII-No. 35.

WEDNESDAY, AUGUST 28, 1826.

Whole No. 921.

BOSTON RECORDER.

THE HAPPY SUFFERER.

(Translated from the French, for the Beston Recorder.)

During a short residence in Switzerland in 1829, I was told of a poor man in the country who was equally remarkable for his deep piety, and for the extraordiary afflictions that he had been called to endure. The more I heard of this humble witness to the faith of Christ, the more anxious I was to become acquainted with him; and I requested of a fecome acquainted with time, and I requested of a fe-male friend who visited him often the privilege of going in her company. We accordingly agreed to meet for that purpose early the next morning. It was a long way to the village where the poor suffer-er lived; but a beautiful July morning, & the charms of the scenery, made the walk a delightful one. Af-

ter passing through the gracefully winding roads that lead, among beautiful vineyards and smiling or-chards, to the villages of Chailly and Tavel, we reached the ancient foodal chateau of Chatelard.
We could not but linger a little to survey the magnificent scene before us, and sat down on a bench
at the front of the terrace. There we contemplated at leisure, and with increasing admiration and de-light, the fair waters of the Leman, reflecting so rfectly from its limpid mirror the clear blue sky; and the landscape, so varied, so noble as a whole and rich in all its parts, which incloses that mirror like glorious frame.

But the morning was already advanced and it was ne to pursue our way; we left the terrace with reret. There is something melancholy to me in leaving, without any near prospect of return, any place whatever where my heart has enjoyed the gentle pleasures of friendship or of pious meditation; and s feeling has often had a salutary effect upon me, by leading me to look forward, with a higher and nore grateful estimate of its value, to that happy ernity where enjoyment shall have no end.

We soon reached Planchamp, a hamlet where the houses are so embosomed in gardens and orchards as to give them a remarkably pleasant air. " Here lives our paralytic,"-said my guide, pushing the door of ttle thatched hut, left half open as is usual in the village. In the first room nobody appeared. We went into the second, and I saw the object of our isit. I knew before that his situation deserved the eepest and kindest sympathy; but my imagination ad not pictured to me any thing to be compared to

On a small bed lay stretched a body that seemed ss; the livid head was fallen back; and the feexhalation of the flesh, which seemed already be undergoing the process of decomposition, was ered yet more offensive by the warmth of the on. This first glance was so shocking to me that

Vol. L. Con

in the flout of

RCULATING

ASSISTANT:

LLY, WAIT &

publishes. 7.

HN HUNT.

RELLAS

Bottles, and by id now in use prices, by Long Whorf.

ANY.

CESS

e of the necessaries of life and dependent for them a charitable aid. Diseased to such a degree as to stretched on his little bed with his arms extended e a man suffering crucifixion, he had no power to ange his position, and it would have been more easy break his limbs than to bend them in the least; notwithstanding this utter impossibility of any ion at all, notwithstanding the apparent decomon of his flesh, he suffered, when any part of s body was touched, pain so insupportable as to e from him cries of distress.

His sufferings had awakened the sympathy of me pious individuals, who had endeavored to e his distress and render his situation more erable. As it was impossible, on account of the tion of his arms which did not admit his passage ough the door of his little chamber, to remove a more salubrious room, some of them had e damp wall near his bed, ceiled with fir, and oth-es prepared machinery by which he could be raised near him for the accommodation of visiters; and his bed was turned so as to bring an opening the wall that served for a window, in front of him, der that be might still enjoy the sight of the blue and of the branches of an ancient tree. This le specimen of nature enabled him to observe the gress of the seasons, and to see renewed at each rn of spring, that resurrection of the vegetable orld, which is so beautiful an image of what awaits poor body, already given up, under his own eye, the ravages of death. An open Bible upon the e, showed by its worn leaves the use that was de of it, and seemed to say that some friend of soul had been there to read to him; for in this

pect also be was entirely dependent. seeing that he could converse without fatigue. I

out loving Him who created me and to whom I owe all !- Alas! men often do as I have done; while God all!—Alas! men often do as I have done; while God bestows health and plenty, they grow proud and abuse his favors, as if they believed these sources of enjoyment would never have an end. The Lord had compassion on my soul; by making me helpless he taught me how dependent I was. It occurred in this way: When I was one day at work at Veveyse, I was obliged to stand in the water many hours together; in the evening I had a very severe pain in all my limbs, and soon after became unable to leave this bed.

"For fifty years I had received all God's bless "For fifty years I had received all God's bleasings with an ungrateful heart; not loving Him, I never thought of the praise and thankgiving due to his holy name, and I even went so far as to blaspheme it. This just punishment of my sins was necessary, to load me to pray that he would have mercy upon me. "The Lord hath chastened me sore; but he hath not given me over unto death."

(Ps. 118: 18.)
"But I did not understand at first why it was no cessary that I should become so wretched. For stantly increased, only made me yet more wicked; I cursed, like Job, the day in which I was born; I accused God of having abandoned me.

"Irritated with every body I was particularly peevish towards my wife, who nursed me, notwithstanding, with singular patience. From the time when I could no longer work, we were in want; my wife could not supply the necessaries of life; and we should not have been able to live but for the kindness which they showed us in the village, You can conceive, sir, that without rest either of body or mind I was terribly wretched,

" At the end of these two miserable years, a young lady came from Vevey, to pass Saturday and Sunday of every week here for the benefit of her own health and that of her children. Her sympathy was excited by the story of my misfortunes, and being told that I was still able to converse she had the goodness to come and see me.

"O that I could tell you how much good her visit did me! From the first moment that she was here it seemed as if my sufferings were mitigated and my heart no longer the same. There was something in her whole manner that comforted me, I know no why. On going away she said she would visit me agnin, and if I wished it would then read to me from the Bible,—assuring me that it was only in the Book of God that she could find any thing to encourage me. "The interest that she evidently felt for me, led

me to accept the offer with eagerness, and from that time, this dear lady, forgetting that she had come to breathe the fresh air, passed almost the whole time that she spent in the village, by the side of my poor bed. She would read the Word of God to me,

We asked him many more questions, to which he replied with a gentleness and serenity that were remarkable. In answer to an inquiry whether he was able to sleep, he said: "Very little, Sir. Sometimes, however, I can sleep a quarter of an hour: that is a great satisfaction." What, said I; can you sleep no more even at night? " No, sir. But it is just as well; the hours are not tedious. Quite the contrary,-for God is with me by night as well as by day; and I always find reason for patience in my affliction when I think of him, and of the mer cies that I have received from him. I think over all his promises, and make them my company."

Being asked whether he had many visiters, he observed that they very rarely came during the week, and that then he was generally left alone, as his wife, who was employed in field labor came to the house only to prepare their food. On Sunday, on the contrary, he often had visom his bed with less pain. A rustic bench was its from many pious individuals, who came to ed near him for the accommodation of visiters; read the word of God and pray with him, and who doubtless, as we can well imagine, went away instructed and edified by the sincere and simple piety of the interesting sufferer whom they had

come to comfort and refresh with their presence.

When I entered R——'s chamber I thought him
extremely wretched; but how was my opinion changed when I had heard him speak and observed the expression of his countenance! His sufferings, it is true, were terrible; but he knew that whom God loveth he chasteneth, and he 'reckoned that the sufferings of this present time were not worthy to be compared with the glory that was soon to be revealed in him.' He saw death, in the most frightful form; gradually invading his whole body; but he knew that "the gift of God is eternal life, through Christ Jesus our Lord." He found himself fixed

por bed. She would read the Word of God to may be a construct the first about to withdraw, but my anxiety to wines a construction of the special programmer. Lat down at the foot of the led, and my the first about to wind the power and the leady who accompanied me, addressing the six may be a constructed by the section of the special may be a constructed by the

School for Builders is Bavaria.—A school for builders has been in existence at Munich nine years. It has educated 1035 pupils, among whom 401 have been from other countries. Without considerable funds the director of the Institution has collected funds the director of the Institution has collected more than 100 works on design and building, and a number of elevations, sections, models, &c. The Board of Buildings and National embellishments have granted premiums to 92 of the most distinguished pupils; and sixteen have been furnished with the means of visiting the other countries of Europe.—Instruction given gratuitously; and principally during the winter months. During the remainder two thirds of the year, the pupils are engaged in manual labor, by which means they enjoy the opportunity of reducing theory to practice.

The object of the institution is to prevent the minds of young mechanics from acquiring a dislike to such habits and studies as would best prepare them for their future calling.

EDUCATION.—Can any man doubt, as a social being, as an immortal being, as a being interested in the world that is—as a being vastly more interested in that which is to be—that Education is the great business of man? I take not back one jot or tittle of the expression. Education—the formation of the mind and character, by instruction in knowledge, and instruction in righteousness, is the great end of human being.

[Daniel Webster.]

Christian Researches.

For the Boston Recorder. The Valley of the Euphrates a Missionary Field. NUMBER III. Religion.

The inhabitants are chiefly Mahometans, ignorant and bigoted. From Jerusalem to Aleppo, Jews are to be found in all the principal cities. They are scattered too all over the valley of the Euphrates. Joseph Wolf says of Bagdad that the whole business and commerce of the Pasha is in the hands of the Jews.

knew that "the gift of God is eternal life, through christ Jesus our Lord." He found himself fixed and commerce of the Pasha is in the hands of the Jews.

The Greeks of the proper Orential church are numore nothing except his eyes; but he was free in the truest and noblest sense of the word; for having been 'redeemed from his vain conversation' by Jesus and infant. Alas! Sir, while I was well as helpless as an infant. Alas! Sir, while I was well as own passions, but a partaker of "the glorious liberty of the children of God," "Rejoicing in hope; as a wast tract of country of the actual religious consistency of the children of God," "Rejoicing in hope; patient in tribulation; continuing instant in prayer," we saw him as "sorrowful yet always rejoicing; as poor but making many rich; as having nothing yet powers as since I was! When I reflect that I was a long like a brute, without knowing and with-

Red u c a 1 i o n.

For the stands street.

Common sections of the stands of the stand

Roman Catholies resides at Mare Michael near Antoura.

Of Mahommedans there are several sects.

The Turks and Arabs of Syria are generally Sontiles, adding to the Koran various traditions. The Persians are Shiites; hold to the right of Ali, to be the immediate successor of his father-in-law Mahomet, and reject the traditions added to the Koran by the first three Caliphs. They hold strongly to ceremonial purity. The Shiites of Syria are called the Caliphs. They hold strongly to ceremonial purity. The Shiites of Syria are called delegation of the Caliphs of Syria are called the Caliphs. They hold strongly to ceremonial purity. The Shiites of Syria are called delegations are an important part of divine authority, and reject your own country docales. by the first three Caliphs. They hold strongly to ceremonial purity. The Shiites of Syria are called Metawalies. The Pruses are an important part of the population of Syria on account of their number and their situation on Mt. Lebanon. In Syria they profess Islamism in public, yet in private curse the prophet; and also hate the Franks.

The Ansari reside in the mountainons parts near Antioch, and in other places of northern Syria. They were originally Mahommedans, and afterwards became semi-christians.

Of the Ismaley little is known. They reside near Tripoli.

Of the Issualey little is known.

Tripoli.

The Yesidiens are supposed to have originated in Persia, but they are found in countries lying between Persia and the north of Syria, and even in Syria itself. Their religions tenets are less understood than those of the Ismayley.

I will now proceed to consider the facilities for missionary operations in these countries.

Religious.

UNITARIANISM IN INDIA. The Oriental Christian Spectator for March last

ontains a review of a Madras Tract, entitled, "Some additional Reasons in answer to the Question Why do you go to the so-called Unitarian Chapel?'
-from which we copy the following:

Why do you go to the so-called Unitarian Chapel?"
—from which we copy the following:
The existence of Socinianiam is a striking proof of the truth of the Christian Revelation.

The Revelation declares, "that the heart is deceiful above all things and desperately wicked;" and Socinianism confirms the truth of this declaration in a very remarkable mahner.

The adherents of that system profess to receive, and believe that they do receive, Christ as their prophet, to instruct them both in doctrine and duty. In holding the non-existence, or, at least, non-termity, of hell torments, they believe that they are embracing the doctrine taught by Christ, when he predicted the sentence to be passed upon the impension, of the sufficient of the sufficien

spiration:

"5. Are in united hostility with Hinduism against Christianity: and

"6. Tend to the overthrose of Christianity, and to the consequent establishment of Hinduism on a secure and eternal basis."

"I go to the 'Unitarian' Chapel," the foresaid Brahman again remarks, "because if we can get Unitarianism to pass for genuine Christianity, then, (the deity of Christ being denied.)

"1. We subvert the authority of Christ and his Apostles, as teachers:

"2. We prove Christ to be destitute of veracity, and full of vanity, and ambition:

"3. We destroy all respect for the Old Testament, which is evidently precontrived for the support of Christ's pretensions; and we

"4. Shew that, in fact the Christians are altogether without a God." (p. 21.)

These several points are satisfactorily established to the no small delight of the learned Brahman.

"Unitarianism (so called) teaches that Christ was solting more than a men, and that the writers of the sacred books of the Christians were not divinely inspired. The (so called) Unitarians, therefore, claim for Christ and the Bible no more than we Brahmans can easily grant.

claim for Christ and the Bible no more than we Brahmans can easily grant.

"We have only to substitute mentally the name Brahma for God; and for Jesus Christ the names of Vishnu, Shiva, Krishna, or any other . . manifestation of the Divine Being, and then we might, in religious worship, use the same language and place as the (so called) Unitarians.

"If, indeed, the Bible were a divinely inspired book, then, we must confess, it would be the boundenduty of all men to receive it. For the Bible claims this exclusive respect; and, if it be divinely inspired, this claim must of course be granted.

"But, according to Unitarianism (so called,) the Bible was not written by men inspired.

divine authority, and reject your own country doc-trines, which are of divine authority?" (pp. 11 and

divine authority, and reject your own country doctrines, which are of divine authority?" (pp. 11 and 12.)

"Christ used such language concerning himself that the Jews thought he claimed equality with God, and put him to death on that account and his disciples and friends, misled by his words and conduct, worshipped him as God, and taught and commanded all the world to do the same.

"Now then, it may be triumphantly asked—"1. If Christ spoke and acted so ambiguously, to say false falsely, as to mislead all his hearers, both friends and enemies, can he be a divinely commissioned teacher? Surely not.

"2. If his disciples, who had the best opportunities of knowing his sentiments, were so misled, can they be safely received as our only guides to religious truth? Surely not.

"Therefore it is the duty of us Brahmans to countenance Unitarians (so called) in every possible way, and try to persuade all men that Unitarianism (so called) is true Christianity. (pp. 16 and 17.)

rianism (so called) is true Christianty. (pp. 10 and 17.)

"Since the Old Testament tells us of one who should come, both as God and man, (Zech. xiii, 7.) to the the Saviour of the world, and who, through sufferings should enter into his glory; and since it teaches and promises such things concerning this Saviour as were exactly fulfilled in Jesus Christ, we must either receive it as a divinely impried book, which, according to Unitarians (so called) it is not, or else we must believe that it was written after Christ was born, and therefore a forgery.

"If therefore, Unitarianism (so called) be true, the books of the Old Testament must be a forgery.

"And, if the Old Testament be a forgery, Christianity must fall of course.

ianity must fall of course.

"Therefore we Brahmans must encourage and strengthen the hands of the (so called) Unitarians."

strengthen the hands of the (so called) Unitarians."

(p. 18.)

Since neither Christ, nor the first Christian teachers, can according to Unitarianism (so called) be accounted among teachers of truth; and since the Old Testament, according to the same system, cannot be from the God of truth, it plainly follows that the Christians at last are deprived, and become destitute, of any God stall, in whom they can believe.

iieve.

"And so by establishing Unitarianism (so called)
we at length deprive Christians of their Saviour, of
their Sacred books, and of their God,"

Duty of Aggressive Labors for the Conversion

Duty of Aggressive Labors for the Conversion of Men.

Visiting Societies proceed on an admission, of which it is impossible for any man to loose sight who has correct views of the doctrines of Scripture, or the true position of human nature; viz. That, in moral and religious matters, human beings are not anxious to supply their own spiritual necessities, unless they are, in the first instance, urged on them by such an agency as the Providence of God furnishes. There is, as it respects man's temporal necessities, a tendency to seek those supplies which his

in the latter year the Methodist Missionary Society
was formed.

1785. The Sunday School Society was formed.
1792. The Baptist Missionary Society.
1795. The London Missionary Society.
1796. The Village Itinerancy, or Evangelical Association for spreading the Gospel in England.
1796. The London linerant Society.
1797. The Baptist Hone Missionary Society.
1799. The Raligious Tract Society.
1800. The Church Missionary Society.
1800. The Church Missionary Society.
1805. The British and Foreign Bible Society.
1806. The London Hibernian Society.
1806. The London Hibernian Society.
1808. The Society for Promoting Christianity among the Jews.

1809. The Society for Promoting Christianity among the Jews.
1812. The Prayer Book and Homily Society.
1814. The Irish Evangelical Society.
1816. The Irish Society.
1818. The Continental Society for promoting.
1819. The Port of London Society for promoting.
Religion among British and Foreign Seamen.
1819. The Home Missionary Society.
1822. The Irish Society of London.
1823. The Ladies' Hiberuian Female School Society.

eiety. 1825. The Christian Instruction Society. 1828. The British Society for Promot Religious Principles of the Reformation.

THORBURN AND PAINE.

Mr. Thorburn, in the sketch of his life from which we lately published an extract, gives the following account of the author of the " Age of Reason :

A few years after this, when Paine had fallen into A lew years and rich company shunned by the more respectable of his friends, on account of his unpopular writings and hard drinking, he boarded in the house of one William Carver, a blacksmith and respectable of his friends, on account of his unpopular writings and hard drinking, he boarded in the house of one William Carver, a blacksmith and horse-doctor. This Carver and I had wrought journey work together in the same shop, ten years before that period; so, having free access to the house, I frequently called to converse with Tom Paine. One evening he related the following anecdote; he said it was in the reign of Robespierre, when every republican that the monster could get in his power was cut down by the axe of the guillotine. Paine was in the dungeon, and his name on the list, with twenty more, ordered for execution next morning. It was customary for the clerk of the tribunal to go through the cells at night, and put a cross with chalk on the back of the door of such as were to be guillotined in the morning. When the executioner came with his guard round, wherever they found a chalk the victim was brought forth. There was a long passage in the cell-lar, or dungeon, of this bastile, having a row of cells each side containing the prisoners; the passage was secured at each end, but the doors of the cells were chiefly left open, and sometimes the prisoners stepped in one another's room to converse. Paine had gone mot the next cell, and left his door open, back to the wall; thus having the inside out. Just then came the chalkers, and, probably being drunk, crossed the inside of the passage, and thus made up the number. So Tom Paine escaped; and hefore the mistake was discovered—about forty-eight hours after—a stronger party than Spirie's cut off his head, and about thirty of his associates; and so Paine was set at liberty. But being afraid to trust his head any longer among these good democrats, for whom he had wrote so much, he made the best of his almost miracurty.

these good democrats, for whom he had wrote so much, he made the best of his way for this country.

I asked him what he thought of his almost miraculous escape? He said the Fules had ordained he was not to die at that time. Says I, "Mr. Paine, I will tell you exactly what I think: you know you have wrote and spoke much against what we call the religion of the Bible; you have highly extolled the perfectibility of human reason when left to its own guidance, unshackled by priesteraft and superstition; the God in whom you live, move, and have your being has spared your life, that you might give to the world a living comment on your own doctrines. You now shew to the world what human nature is when left to itself, to wander in its own counsels. Here you sit, in an obscure, uncomfortable dwelling, powdered with snuff, and stupified with brandy—you, who was once the companion of Washington, Jay, and Hamilton, are now descred by every good man; and even respectable Deista cross the streets to avoid you." He said, hercared "not a straw for the options of the world." Says I, "I envy not your feelings." So we parted. In short, he was the most disgussing human being you could meet in the streets. Through the effect of intemperance, his countenance was bloated by some counter and the streets. Through the effect of intemperance, his countenance was bloated his face with she mark of Cain. A few of his disciples, who stuck to him through good and had raport, to bide him from the gaze of men, had him conveyed to New Rochelle, about twenty miles from the city,

they supplied him with brandy till it buliver. So he died as a fool died. ning, shortly after he gave me the hist in Ireland, and other Roman Catholic countries fre the common people are not allowed to read Bible; you have been in Scotland, where every is woman, and child has the Bible in their hands

I have been very desirous to converse with some the native priests; and to day was rejoiced to see well-dressed young man, introduce himself as a bristian teacher. Whilst all the other Christians Christian teacher. Whist all the other Christians were rude and illiterate, he exhibited much polish in his manners, and was well versed in Chinese literature. Yet his knowledge of Christianity was very superficial and unsatisfactory; but he promised to study diligently, to become acquainted with the heavenly doctrines. I supplied him amply with Christian back.

Christian books.

When will the time come, that the converts to Christianity will be genuine converts; Christians by grace, cleaned from all sins by the efficacions application of Christ's blood?

THE EMPEROR OF CHINA.

The following extract is dated at the same place: We were visited by the mandarin of this district, a civil and sagacious old man. He had received orders from the deputy-governor of Fuh-keen province to procure a certain number of our Christian books for the inspection of the Emperor. I gave him, accordingly, one copy of "Scripture Lessons," a tract on gambling, "Heaven's Mirror," a full delimention of Christianity, besides a few other books of which he had copies before. I was highly delighted that God, in his wisdom, was sending his glorious Gospel to Peking, that it might be fully examined and known in the palace. Taou Kwang has never shown himself an enemy to popery. In all his edicts against the sects and heresies in his dominions, he does not even mention the name of Christian. Though I know nothing of his character, except that he delights more in pleasure than in business, I humbly hope that the perusal of the word of God will impress his mind favorably towards the Gospel. It is the first time that the Chinese government has taken the trouble to examine the oracles of God. The depravity of the human heart, which is as great in the rulers of China as any where, I fear will not permit them to perceive the glory of God in a crucified Saviour. Yet it is the cause, of God. The nighty God and Saviour will advocate his own cause, and defend it by his omnipotent arm. His mercy embraces China as well as a dischanged from a survey of the cause of God. We were visited by the mandarin of this district, will advocate his own cause, and defend it by his omnipotent arm. His mercy embraces China as well as enlightened Europe. The Chinese are his creatures as well as ourselves, and the gospel is given for their salvation likewise. His wisdom will find ways to convey it to their minds. Though the manual to fairne his mental to fairne his we are unable to fathom his purposes, we want for the glorious day when the door will be thrown open and the Gospel ride triumphantly through the

THE QUAKER CONTROVERSY.

The following statements of the points controverted the two parties in the New Jersey case, is given in the Trenton Emporium. Hendrickson is Treasurer of the Orthodox, and Decow of the Hicksites. Shotwell had in his hands funds that were claimed

by both.

In showing forth on behalf of the Orthodox, their exclusive right to that title, Hendrickson stated their belief to be "in, those doctrines always held and maintained by the Society of Friends or people called Quakers: to wit:

maintened by the Society of Friends or people called Quakers; to wit:

First—Though they have seldom used the word

Trinity, they believe in the existence of the Father, the Son or Word, and the Holy Spirit—that the
Son was God and became flesh—that there is one
God and Father of whom are all things—that there
is one Lord Jesus Christ by whom all things were
made, who was glorified with the Father before the
world began, who is God over all blessed forever—
that there is one Holy Spirit, the promise of the
Father and the Son, the leader and sanctifier and
comforter of his people, and that these three are one,
the Father, the Word, and the Spirit.

Seenad—They believe in the atonement—that the
divine and human nature of Jesus Christ, the Sa-

Scenal—They believe in the atonement—that the divine and human nature of Jesus Christ, the Saviour, were united—that thus united he suffered; and that through his sufferings, death and resurrection, he atoned for the sins of men. That the Son of God in the fulness of time took flesh, became perfect man, according to the flesh descended and came of the seed of Abraham and David; that heing with God from all eternity, being himself. God, and also in time partsking of the nature of men thereal. with God from all elerally, being himself God, a sio in time partaking of the nature of man, throu him is the goodness and love of God conveyed him is the goodness and love of God conveyed to him is the goodness and love of God conveyed to mankind; and that by him man receiveth and par-taketh of these mercies; that he took upon him the seed of Abraham, and his holy body and blood was an offering and sacrifice for the sine of the whole

Third-They believe the Scriptures are given by Third—They believe the Scriptures are given by inspiration, and when rightly interpreted are unerring guides, able to make wise unto salvation through faith in Christ Jesus—that the Spirit still operates on the souls of men, and in so doing furnishes the primary rule of faith: that the Scriptures must be second ry in reference to this primary source whence they proceed; but as the dictates of the Spirit are always true and uniform, all ideas and views which any person may entertain repugnant to the doctries of the Scriptures, must proceed from false lights."

se being the doctrines of the present Ortho-batteries by them alleged to have been held by enr-

ly Friends; Hendrickson proceeded to state what were the doctrines of the opposing party. He as-

cribes to them, "First—They believe Jesus Christ was a mere "First—They believe Jesus Christ was a mere man, divinely inspired, partaking more largely of that inspiration than other men, but that others, by resorting to the same means and exertions, may receive as great a measure of divine inspiration—that he, the aposites and prophets, cannot be and have not been set above other men—they disbelieve his partaking of the divine as well as human nature; that he is one and the same essence with God.

No one mind is of sufficient capacity to comprehend the same essence with Satan is destined to fall as lightning from heaven.

No one mind is of sufficient capacity to comprehend the same essence with satan is destined to fall as lightning from heaven.

Jews.

Third—They deny the divine inspiration of the

Each party gives his own version of the transac-

Each party gives his own version of the transactions immediately preceding and subsequent to the separation of the Yearly meeting of Philadelphia in 1827, in which there is less collision about facts, than about motives and views that led to the facts. Upon the matter thus presented to the Chancellor the parties were referred to a master before whom all the facts considered material in the cause were to be made manifest.—In glancing over nearly a thousand pages of evidence taken before the Master, we gather, that the principle points endeavored to be maintained by the parties, were:

e maintained by the parties, were:

By the Orthodox.—Their belief as set forth in the answer and original bill of Heudrickson—its identity with the belief of early Friends—the spurious char-acter of the Hicksite doctrines and their repugnance to those entertained by early Friends-that the aration of the Society grew out of the attempt aration of the Society grew out of the attempt to spread these spurious sentiments on the one hand, and to suppress them on the other—and that the Hicksites were un ound and unlike ancient Friends in belief, and seceders by their own acts. That the Society of Friends, were never in their meetings, governed by the voice of the majority, but by the sense of the meeting gathered by the elerk.

By the Hicksites.—That their belief and that of early Friends were the same, and that they believed in the Scriptures, but hof of which points they maintained in so many words, without permitting themselves in most trivial particulars, to be dragged into details, expositions or explanations. That they were

details, expositions or explanations. That they were not separatists or seceders, but were composed of a majority of the Friends belonging to the Philadelphia yearly meeting. That they were not the followers of Elias Hicks, but of George Fox; that there was no power in temporal courts to inquire into spiritual things, and they therefore declined answering questions touching decrines. They did not accuse the Orthodox of having departed from the belief of Friends and were willing to share the property according to numbers. Their contest in this suit was only far their share, and not for the whole.

At the present moment, have been marked as seasons usually of fear and desolation by sickness, and of political excitement, have been marked as seasons usually of fear and desolation by sickness, and of political excitement, have been marked as seasons usually of fear and desolation by sickness, and of political excitement, have been marked as seasons usually of fear and desolation by sickness, and of political excitement, have been marked as seasons usually of fear and desolation by sickness, and of political excitement, have been marked as seasons usually of the suspended influence of the Spirit.

The great revivals which have blessed New England, took place chiefly within the intervals of peace between her successive and agitating wars. And that dispensation of the Spirit, which for thirty years as never wholly ceased, commenced soon after the perplexities of the revolutionary war had ceased, and the tranquility and prosperity, incident to the federal constitution, had become constant and universal. At the present moment, in this city, and through this. details, expositions or explanations. That they were

University or Virginia.—It would seem from a paragraph in the Lynchburg Virginian that the University of Virginia has no minister of the Gospel among its various officers. A meeting of the students was bitely held to make the necessary arrangements to procure the services of one, the design of which was approved by all the Professors, who intimated their willingness to contribute liberally. The board of Visitors also adopted a resolution, approving the measure, and declaring 'that, while they do not feel warranted in appropriating the public money to el warranted in appropriating the public money to is support, the Visitors individually will cheerfully his support, the Vis contribute to that object.

One of the resolutions adopted by the students declares it 'expedient, if practicable, to obtain a minister of a different denomination at each succeeding session of the University, within every period of four years, in order to guard more effectually against the appearance of Sectarianism.

Revivals.

DR. BEECHER ON REVIVALS.

The Cincinnati Journal brings us a second letter from Dr. Beecher, on Revivals of Religion:

Cincinnati, August 15, 1833. DEAR BROTHER.-The object of my remarks on the subject of protracted revivals, is not controver-versial nor reprehenditory.

I am grieved as much as I am disgusted, at the

manner in which some good men rush into collision on this great, difficult, glorious, and sacred subject, on this great, difficult, glorious, and sacred subject, apparently with the sensitiveness and captiousness and petulance of a committed party spirit. It is my hope and belief that the day of our infirmity is passing away, to be succeeded by one in which all who love Jerusalem, may let their thoughts and arguments and observations flow out through the channels of religious periodicals and tracts, though touching sensitives on one side and sensitives on the other. sometimes on one side and sometimes on the other of the sensibilities of good men, without scintillation, and so as to enrich the stock of experimental know-

Much less is it my object to evenken the faith of Auch less is it my object to weater her han of the church in the reality of coming revivals, of in-creasing frequency and power, in which entirecom-munities will be suddenly and entirely evangelized, and the tide of merry rolled on from town to town, and city to city, and state to state, till

'The dwellers in the value and on the rocks Shout to each other, and the mountain tops From distant mountains catch the flying joy; Till, nation after nation taught the strain, Earth rolls the rapturous hosanna round.'

Earth rolls the raptorous hosants round."

Most confidently do I believe that dispensation of
the Spirit begun, which, with augmenting power,
will end in this glorious consummation. But no
great victory of the church has ever been achieved,
without great resistance from the god of this world,
and nowhere has he wrought with more mournful
success, than in marring the purity and in breaking
the moral power of great revivals of religion. And
if it is on this ground that Heaven will open its last
batteries against his kingdom, it is here, also, that
he may be expected to react upon the sacramental

ration.

What we need, then, in entering on this last scene of the militant church, is, it seems to me, more com-What we need, then, in entering on this has seene
of the militant church, is, it seems to me, more comprehensive and well-proportioned views of this entire great subject. We all have acquired probably,
some just, correct, and favorite opinions on this subject, both new and old; and probably none of use comprehend, as yet, but a small portion of that morat
array of means and efforts and supplications before
which Satan is destined to fall as lightning from
of society, the world has guined such an entire pos-

Second—They deny the doctrine of the atonement and contend that man may have access to his God without any mediator—they contend that the crucifixion and sufferings of Christ, if an atonement at all, were an atonement only for the legal sins of the dure forever, there are many points which he left for the illumination of subsequent experience; by the instrumentality of inferior minds. At the present day, when so much light is out, and

me, pentionitary, and states-prison, is filled with side but you wont find a Societisms in these plays are the properties of the control of t

means which I could devise, to perpetuate this pecu-liar kind of prayer in the church. It has been easy to increase the number who pray, and the frequento increase the number who pray, and the frequen-cy of supplication, and the amount of time devoted to the duty, and the loudness of intonation, and the importunity of manner, and the power of gesticula-tion, and impossible, at the same time, not to per-ceive, first or last, that the humble boldness was ceive, first or last, that the humble boldness was gone, the brokenness of the heart gone, the prostration of the spirit in the dust gone, the tender, inimitable pathos of the soul evaporated, and the still small voice of simple, unaffected importunity exchanged for carnest, loud, confident unhumbled supplication; and whenever I have marked the commencement of this change in the style of prayer, I have always witnessed soon the symptoms of a gradual angentation of divine influence. How shall this deterioration be prevented?

sometimes seems to move in opposition to our ef-forts for promoting revivals, and to carry all our plans headlong. The providence of God is, no

plans headlong. The providence of God is, no doubt, an administration of powerful moral causes which cannot but vary the result of evangelical instruction on the human mind, as they corroborate or seem to hinder the application of truth.

But there are seasons, and sometimes of considerable duration, in which great providential events bring such an absorbing, diverting, agitating, and even corrupting influence on the mind of an entire community, as renders great success almost hopeless. Times of revolution, of wars and commotion, of fear and desolation by sickness, and of political excitement, have been marked as seasons usually

ease and fear, as to limit greatly, the possible ac and the moral efficacy of the means of grace. the presence of such powerful providential hindran-ces, I have never found it useful to exhaust my strength in revival efforts. But instead of rowing against the stream, to cast anchor and wait for day — watching the favoring breeze and tide, and ready to spread the sail and ply the oar, as a fellow-workto spread the sail and ply the oar, as a fellow-work-er with God.

3. There would seem to be also an insuperable

3. There would seem to be also an insuperable impediment to continued revivals in the country; and especially in the same congregation, provided we intend by a revival, those sudden and powerful movements of the Holy Spirit, in which sometimes from twenty to fifty are hopefully converted in a week, and several bundreds in a month.—Should such revivals move on, how long would it be, ere they must stop, for want of subjects; because all the adult population would have bowed before the mighty power of God. The first revival which I ever witnessed, of this description; and had it moved for.

mighty power of God. The first revival which I ever witnessed, of this description; and had it moved for twelve months, as it did for one, every knee in the town had bowed, and every tougue confessed.

In cities and great manufacturing establishments, where there is a great amount of unoccupied mind, and continual shifting of population. I have no doubt that the means of grace may be so applied by the joint labors of ministers and churches, as to secure what may be properly denominated a constant revival, by which I mean, a ministry constantly successful in the conversion of souls to God. In two different spheres, which gave me opportunities to act successively on distinct classes of mind, I have been permitted to extend successful revival efforts more or leas, through two or three years; and I cannot perceive any reason why, on the same principles not perceive any reason why, on the same princip pastoral wisdom and the intelligent co-operation

I have not known how to avoid.

Often the state of society and of the church and Office the state of society and of the church and congregation are such as to render a revival hope-case, without systematic and persevering efforts to repare the way by a course of moral alteratives. I have several times labored a year in this way, before the direct efforts for a revival could find a place,

and a happy result.

During the revival also, the topics most pertinent During the revival also, the topics most pertinent, lie within a comparatively narrow compass, and much which is needed for the perfecting of the saints, would be inapposite, and sometimes even injurious. How then, shall the whole counsel of God be preached, provided, the exigencies of a constant revival should demand constant revival preaching, and yet, how shall the revival progress, if for the performance of other work, the fire and the hammer is laid aside. With strong desires and pertinacious offorts, to secure perpetual revivals. I have been hard pushed by Providence, upon the conclusion, that so long as revivals of great power, are the order of Providence, they must be, and will be short and periodical, and that spiritual husbandry will observe the laws of that which is natural.

I have observed also that whenever my zeal and decision rebelled against Providence, and I continued to preach revival sermons and to make revival efforts after the marked indications of the suspended influonce of the Spirit, I was compelled to feel my impotency, and the strength of a reacting, exasperated feeling, which the glory of the divine presence once restrained, but which became petulant and impatient of pungent application when it had passed by.

I have observed also, that in the present condition of society, the world has gained such an entire possession of the human mind, and so powerful is the diverting and lethean course, that to arrest and arouse and concentrate the attention of a whole community on the subject of religion so as to bring the full, direct power of the gossel to bear upon it demands providence and efforts which are in their nature special, and which cannot become habitual without losing the power of arresting attention. And however an evangelist may move on successively from one field to another, carrying novelty and accumulation of influence by past success, may roll far and wide a continuous wave of mercy, it does not of course follow, that every stated pastor can sustain a continued special effort up to the exigence of a revival on the same ground, excepting in such circumstances as I have already described. From what I have said, let it not be inferred that nothing can be done to increase the frequency or extend the duration of revivals.

But this letter is already too protracted, At another time, should Providence permit, I am willing to offer a few thoughts, the result of observation, in respect to the means most appropriate for the communement and negregative of revivals of religion.

respect to the means most appropriate for the con Yours, &c. Lyman Breches.

DUNCAN'S CREEK CHURCH, S. C .- The Rev. S. B. Lewers in a letter dated Greenwood, Laurens, S. C. July 26, 1833, says: at a meeting held there, [in the neighborhood of Duncan Creek church,] about the last of February many appropriate in the neighborhood of Duncan Creek church, about the last of February, many appeared seriously concerned for their future safety. The Holy Spirit was manifestly present, convincing of sin, and right-cousness, and a judgment to come. Since that time, I have preached there, regularly, every two weeks—but on a week day—and the interest exhibited in the ordinances of God's house, has not yet subsided. The work has been silent though deep and solenn The work has been silent, though deep and solemn; and I and many others, I trust, have felt that "it was good to be there," Sixly-fire, have renounced the world, and publicly

Sixly-five, have renounced the world, and publicly enlisted under the banner of the cross, and others, as we hope are seriously inquiring the way to Zion. It is the Lord's doing, and to Him we give all the glory! On three occasions, I have continued our meetings for four days at a time; and have found such seasons to be eminently useful and especially blessed. O how greatly we need help from on high! The fields appear almost everywhere whitening to the harvest; but alas, laborers are few.

On the fifth Subbath of last month, the Sacrament of the Lord's Supper was admistered, for the first time there, at our little stand in the woods, in the presence of a very numerous and solemnly attempts.

BOSTON RECORDER. Wednesday, August 28, 1833.

DEATH OF MR. WILBERFORCE.

London papers mention the death of William Wil-nearonce. He died in London, July 29, at the age 74. His long, arduous, and successful labors for the abolition of the slave-trade, and the deep and active i terest taken by him in the origin and subsequent move are familiar to every one. As a model of truly Christian stegrity and faithfulness in a legislative assembly, the hi tory of his Parliamentary life is precious beyond all esti nation. For this, perhaps even to a greater extent than for his more strictly religious and philanthropic exertions

MEDITERRANEAN MISSIONS.

SMYRNA, MAY 31, 1833. My time and health allow me to send you but gone for the summer to Constantinople for Mrs. W.'s health, which is already improved by the change Mr. Farmer of the London Jews' Society is er from Syra, for the same place. Mr. Gobat, of the Abyssinian mission has arrived in safety in Egypt, and likewise gone to England.

Greece, affairs are fast becoming settled, and for the most part in a very satisfactory manner. From Turkey the Egyptian armies have begun l'aurns, the Russians are expected to withdraw Amidst these overturnings, we true which is not of this world, will be set up.

In haste yours, ANTI-COLONIZATION.

Mr. Garrison. "It [the Culonization Society] condemns no man because he is a slave-holder! Certainly, then, it allows that slaveholders are upright menot guilty of fraud—not oppressors—not externioners! and that the slaves are truly and justly their property—not encountry operations.

rence-not entitled to belief-not better than a book formation—not deserving of respect for the good it has done—not the word of God!" You must your-

If the Temperance Society condemns no man begaged in a work that justly claims and receives support from men of all creeds; and would be wandering from its purpose and violating its pledge, were it to go about to condemn men for infidelity or heresy. And yet its originators and principal supporters believe it will act powerfully in favor of the truth in Christ. Just so with the Colonization Society. To condemn or to justify slave-holders does not come within the sphere of its duties as defined in the constitution. Yet the gentlemen most active in its formation, its early friends, and the great mass of its supporters to this day are known to give it their support on the ground that it will act powerfully against the slave-system, - which they regard as an ormous and alarming political and moral evil.

enormous and alarming political and moral evil.

I am anxious to have this point understood. You getical colleges of our land. Put none of these cases cover the whole ground of constant, universal revivals in all times and all places.

4. There is a difficulty also of another kind, which there is a difficulty also of another kind, which there is a difficulty also of another kind, which where, but in cases where it can be made subservi ent to your prejudices. You can quote Mr. Archer's speech as exhibiting the real intentions and expectations of the Society as to ultimate results. But all that its managers and friends have said, from the first meeting to the present day, of its anti-slavery tendencies, seems entirely to escape your notice.

> no man because he is a slave-holder,'-that is, that the question of slavery is foreign to its powers. Yet you find that one very prominent object of that arti-

We ought to have said lest week, that we do not lutend, by owner to nave each lest week, that we do not intend, by diff quantifions, micropresentations, &c., that we may ad-sen to intimate the least doubt of the honesty of Mr. G.'s us. His integrity and philinthropy command our unheat-espect. We are the more desirous to have this under-cennes he is more absent. For the same ensorance should connect here into a beautiful and an interface of the said practice, could one have been a fair-colonization ob-aid practice, could one have been a discount of the com-trible his fee completeness and quantosity. It is not to be com-

I have observed also that whenever my zeal and | cle is, to show that the leading members and friends coision rebelled against Providence, and I continof the Society have from the first "considered slavery a great moral and political evil," and have extheir enterprize to exert a powerful influence

n favor of e mancipation. As this is a good specimen of the sophistry m common in your pages, I will leave it to be considered, and defer your second objection till another

A DEDICATION IN FRANCE.

The following particulars of a dedication season meeting in France, will be read with interest. They enable the reader to understand the spirit that prevails there better than any general states occasion was, the dedication of a Protestant of worship at Condray, Lower Scine, on the 23d of June

Seven clergymen were present. A correspondent of the Archives du Christianisme says:

"The house was filled atan early hour by a large assembly of believers who were happy to participate in the solemnities of the dedication. M. Paurice presented the mier preached the dedication sermon, from the text,
The zeal of thine house hath caten me up.' (Ps. 69: 9.-John. 2: 17.) He showed that these words were exemplified, first in the conduct of David, who practiced the duties of piety through all the vicisitudes of his life; and secondly and above all, in that of Jesus Christ, who has left us the most perfect model that can be offered to our imitation. emon, which was distinguished by the sound and just views, the seriousness and the unction, characteristic of the pious speaker, concluded with earnest exhortations to the duty of regular and deyout attendance at the house of God.

" After him, M. de Felice, made some remarks on the dangers that we ought to guard against in the practice of external worship. While he acknowledged the advantages, or rather, the absolute necessity of religious forms, he endeavored to fortify his hearers against that Pharisaism, which mistakes the outard manifestations of life for life itself, and the form of piety for the power of it. He then adverted to the religious awakening that begins to appear in our country, and expressed the hope that th ent congregations of the Lower Seine, would not linger in the back ground in this movement in which all our hopes for time and for eternity are implica-

ed on Heb. 11: 1, "Faith is the substance," &c. His discourse consisted of a striking and ingenious train of thought, drawn from the marrow of the text, and ably developed. The preacher supposed a man to have had the privilege of being present at the judgment of men by the Lord, of hearing his voice, of witnessing the terrors of hell and the joys voice, of witnessing the terrors of neil and the joys of heaven,—and then to have returned to this world to complete his human life. Such a man would assuredly have, in a higher degree than any other human being, the faith of which St. Paul speaks,—that faith which is the substance of things hoped for and the evidence of things not seen. What would the revidence of things not seen. What would be required by the faith of the faith or not.

But that the said correspondent mechanisms as to write again about the coffine Doctrinal Tract Society, or of the decire, will be in the faith or not. and the evidence of things not seen. What would be then think of the frivolous anxieties that earthly things occasion us -- of the storms of feeling that a trifle is enough to excite-and of the innumerable unworthy objects that absorb our attention? Certainly such a man would live in the world as not belonging to it. The preacher urged with much carnestness and force the application of his leading thought, and left, we are sure, a deep and salutary impression on the mind of his hearers.

"A choir of young men sang the dedication hymn

by M. Maurel, which is found in the last collection published by him. It has been set to music by M. Rost, evangelical pastor at Geneva. The words, the tune, and the singing, all appeared to contribute ne by this opportunity. Rev. Mr. Whiting has to the solemnity of the day and to the edification of

W.'s believers.

"The next day, M. Sohier occupied the pulpit. He chose for his text the words of Moses to the childnow here on his way to England; as also Mr. Hild- ren of Reuben and Gad: "Know that your sin shall find you out." (Num. 32: 33.) He explained, with great soundness of thought and copiousness of illustration the sense of the word sin, which men of the world love to vacate of half its meaning that they may be able to keep it at a comfortable distance. So clear was M. Sohier's exhibition and so direct their retreat, and at length it seems as though we his application of the truth, as naturally to lead the are not mistaken in looking out for the dawning of hearer to exclaim to himself. Thou are the man! his application of the truth, as naturally to lead the peace. When the Egyptians have passed Mount Thou art one whose sin shall find thee out, -- if not in this world where tares are permitted to grow with Amidst these overturnings, we trust that kingdom the good grain, yet certainly in the world to come! And what does impunity for the few moments that you have to live here, amount to, in the near pros- of Dr. Worce pect of that eternal woe which awaits the impenitent? Go then to Him who came to seek and to

"M. Maurel followed up the views of the preceding speaker by a sermon on the text: 'What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of the possibility that Mr. Judson can have Editor.—Just as if one should say: "The Temperance Society condemns no man because he is an infidel. Certainly then, it allows that infidels are friends of truth—not guilty of self-deception—not advocates of error—not opposers of the gospel! and the self-deception by his blood. M. Maurel spoke on the self-deception by his blood. M. Maurel spoke on the self-deception by his blood. M. Maurel spoke on the self-deception by his blood. M. Maurel spoke on the self-deception by his blood. M. Maurel spoke on the self-deception by his blood. M. Maurel spoke on the self-deception by his blood. M. Maurel spoke on the self-deception by his blood. M. Maurel spoke on the self-deception by his blood. M. Maurel spoke on the self-deception by his blood of the self-deception—not advocates of error—not opposers of the gospel! and the self-deception by his blood. M. Maurel spoke on the self-deception by his blood of the self-decepti sinful flesh, and for sin condemned sin in the flosh that the Bible is reasonably and justly their abhor- these topics with becoming fidelity; he said what he ought, and as he ought, during the few minutes that of fables—not worthy of regard as a source of in- each speaker had at command. We rejoiced to bear the great truths of the Gospel proclaimed with such an air of deep conviction and hearty faith, as Circular of the American Temperance Soc self-see the character of this mode of reasoning, as appeared in every word, and, as it were, in every gesture.

"The services of the second day were concluded cause he is an infidel, neither does it justify any with a sermon by M. J. Dupasquier on the words: "I exhort you therefore, brethren, by the mercies of God, that ye offer your bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service." (Rom. 12. 1, 2.) The ardent and energetic manner of the pious pastor from Neuchatel, whose sermon was extemporaneous, commanded deep attention. The fervor of his exhortations was only equalled by the rich and easy flow of his language. The audience not merely heard what is meant by the Christian's being transformed by the renewing of his mind; they saw, by proof which human cloquence alone cannot give, that the speaker himself was 'born again,' and could say, before God and man, 'I believe, and therefore speak.'

"These details, perhaps too minute, will be pardoned to the writer. He was happy to witness such entire unanimity in doctrine and in preaching, among seven pastors, of whom six belong to the Reformed Church of France, and wished your readers to participate with him in his joy."

Conversion of a Romish Priest.—The celebraon of Pentecost-says the Archives du Christian isme of July 15-was distinguished this year in the ty reformed church of Besancon by one of those occurrences which were by no means uncommon during our blessed reformation, and which, if the Lord will, Let me ask you to turn to the very article on which the language just used by you is founded.

The writer says, indeed, that the Society condems priest, a vicar in the diocess of Belley, who influ will become less and less so in our times. Among priest, a vicar in the diocese of Belley, who, influenced by the single motive of obedience to the Gospel and to conscience, had renounced the errors of popery, and requested admission to the Lord's sup per, of which the pretended sacrifice of mass appeared to bim, with good reason, to be a perversion. If this new brother, according to the humble and ardent wish that he has expressed, should enter the Gospel ministry, may be use the gift that he has received, for the benefit of others, as a good steward of the manifold grace of God,

For the Boston Recorded

Mn. Tracy.—I noticed in your paper of the ult. [June] an extract from the New York Exist, headed, Doctrinal Tract Society. It was len by the Boston Correspondent of the named paper. I know not who this Boston Condent is. But I do know, that whoever he pondent is. But I do know, that whoever he was a flowly the grid thing of the pondent is. But I do know, that whoever is ignorant of both the original object of the of which he speaks, of and its subsequent else he is badly disposed. I shall not spentime, nor the time of your readers, in ansa attack thus gratuitously made upon one of the control of the in your last paper, removed any wro-which might have been made in refe second time, in which it has wantonly of the best and most devoted servants

need for the present only say, that who come into the light, and over his own those of whom he speaks with p The writer calls himself one of the The writer calls himself one of the ne We should have known this had he not for prized us of it. We should also have knowns a young man of that school. For wyoung men of that class are aware of it has often occurred to their seniors that it has often occurred to their seniors that it be amiss for them to give a little special the exhortation of Paul, Phillipians 2

the exportation of Paul, Philipians 2d verse, and Romans 12: 3.

And were we to guess we should have tion in supposing that the said Boston core is not a Boston ruan by education, or by deace; for we all know that the good Boston are distinguished for courtesy of and sixth education. and civil treatment. And we hope hagain to the New York Evangelist, hat perchance what he writes may Boston. Would he secure the approximation of the secure Boston. Would he secure the a wise and good there, let him chan personalities, let him, with a candid lications. Let him show us to which there published he is willing to be a sed, and let him come out into the

design, until he is better informed, I him the second article of the Constitu at the time of its first organ

" ART. II. The object of the Society sh "ART. II. The object of the Society so cure and circulate such Tracts and Books, at to explain, prove and vindicate, the peculiar Doctrines of the Gospel, and to discriming genuine and spurious religious affections and We could also give the substance of as one of the originators of said Society ing previous to its formation, which we accordance with the object as expressed article. To this object the Society stitheir efforts. They design to publish tring preving and vindicating the peculiar doctrines of the Gospel, and which will between genuine and spurious religious aft for one I am satisfied that no object can portant. Who that loves the everlasing does not wish to have its doctrines pro Who that loves the salvation of his fellow would preserve them from false hopes, a ception does not desire that the meaus creased which discriminate between ge spurious religious affections and experier A FRIEND OF

presume the impression made on many minds becas to which it relates, was strong enough to r derstood now just as well as ever .- EDITOR.

WAREHAM, Aug. 17th, 185

To the Editor of the Boston Rec I find my name in the last Recorder, follow the assurance that my testimony in favor Judson many years ago, went to confirm the of Dr. Worcester, and with the implication, of that it went to confirm the whole view Mr. Poud's first publication on Baptisdue to my absent Brother to say, that due to my absent Brother to say plains satisfactorily, as I though diction; but that, also, by a detail others to explain the enigma of hisdevol "Men do not gather grapes of the " SAMUEL No.11, or figs of thistles."

As simultaneous meetings of Temperaties and friends of Temperance on the 26 thes and friends of Lemperance on the 2 roary, 1832, were in a high degree use the Delegates, four hundred in number, twenty-one different States, who met in States Temperance Convention, at Phila the 24th of May, resolved unanimously,

That it is expedient that simultaneous a of Temperance Societies, and friends of ance in this and other countries, be holden last Tuesday in February, 1834; The E Committee of the American Temperance at their meeting in Boston, August 24, 1838, mously resolved,

I. That we view it as highly impo 1. That we view it as highly impo-dance with the resolution of the Ca simultaneous meetings of Temperano-friends of Temperance, as far as p-holden universally, on the last Tuesd-ry, 1834, in all the cities, towns, throughout our country, and thouse, H. That friends of Temperance

II. That friends of patients, be, introduced and of all countries, be, respectfully and earnestly require respectfully and earnestly require ration for simultaneous meetings in aces, on the above mentioned day. III. That they be requested, previous time, to obtain answers to the following and communicate them at the simultane ings, viz.:

1. What is the population?
2. How many belong to the Temperance

3. How many were added the last year?
4. How many have renounced the trafficial dent spirit?
5. How many still continue in the traffic.

what number of them are professors of the Chri 6. What quantity is now used, and at what

7. How many who were drunkards, now use

7. How many who were are intoxicating drink?

9. How many paupers; what is the expension of all occasioned, directly or indirectly, by streng occasioned, directly or indirectly, by streng 9. How many criminals were prosecuent year; at what expense, and how many for two years had not used any ardent spin for two years had not used any ardent spin or two years had n

IV. That the friends of temper be, and they hereby are requested, ter the simultaneous meetings, to transmit the presentioned information to the Secretary of the ety; and the Sece Secretary of the State of each State Society is

ole under appropriate al Report, to the Nati That it be, and hereby is re

y recommended, that a sir annally, till the manufacts of antent spirit, that ruis on, as a drink, shall have u ased. [. That it be recommende the American Congres ety, formed in the Senate C on the 26th of February

That the friends of Te they hereby are most affect efore that day, to form th fore that day, to form the ce Societies, on the plan of the manufacture, sale and it all suitable wayse of it throughout the consequent Hubbard, Pres. John Tappan, George Onlorne,

HEMAN LINCOLN. JUSTIN EDWARDS, ESOCH HALE, JR., J. S. Editors of papers at the cause of temperance, a above in their publication

deston Young Men's Bueting of the Board of Maing Men's Bible Society, and Bible Society, on Monda, the following resolution b, the following resolution usly and directed to be prisident and Secretary. Whereas, the Board of Many Men's Bible Society avoiding every thing which etarian character, or tend usefulness—therefore Resolved—That the Treasure the distribution of the state of the second secon

tesolved—That the Treasu.
Testaments for distributing contents to the chapters, ex to the pages, as well as tents to chapters and the ru Resolved—That it shall be a individual to contribute my particular kind of Bibble by the parent Saciety in contributed shall be application of the Donor.
Resolved—That we invite omination of Christians perate in aid of its obje-FRANCIS OUIS A. CAZENOVE, Sec

SELF-WILL rief notice of an out te" the Mormonites in A What are we coming to nt the Cherokee lands, t eaties, and all—must be g e citizens of Canterbury do I children instructed in the beautiful green," the legis made subservient to the ties, and all-must be ill, in violation of higher n st principles of justice a nscience and the word of us sect who have in no wa nous sect who have in how oxious to legal prosecution xiled by a lawless organi lought that in these United ip God according to the d fancy, without any other nces of truth and love u

apposed, too, that, in the r t, it was the privilege of aim at intellectual and n use such means for it, ar night think best,—taking beir conduct by laws that iscriminately.

Perhaps these triumphs er law and justice are on expected from that or diction in our political s lavery. We are so much

garding first principles, an and will of one class preva ther, in that case, that w es, or upon individuals. The following is from t ken place in Jackson county sect of fanatus called Mormon find some justification in the they are whoily at war with and as subversive of good on aties themselves. Perhaps, method which could have be

tice to get this odious desc

A meeting of the citizen number or four or five haud on the 20th of July. Their on the 20th of July. Their measures to rid themselves o ard Simpson was called to the appointed to report an address the object of the meeting. Given, they submitted an add views of the obnoxious sect that the Mormonites number try, and that each successiforth its swarms among the in the character of the peopreached the low condition the citzens have been daily off, and their lands approprimentances; but they are not as to the manner in which whether by the destroying the arm of power. The that, should this populat will soon have all the office and that the lives and probe insecure, under the adaignorant and supersitious been the subjects of mira hold converse with God a security the affice of divine the side of the hold converse with God exercise the gift of divin

exercise the gift of divine and are, without, so poor a and meat. The committe resorted to by them, in or, indirect invitation to the to come like the rest to Mornous say this was not went emigration; but this prehension, is but a poor, inga." The invitation accessary directions and case on their arrival there, us entitizenship. Finally, the "Of their pretended personal intercourse with personal intercourse with dies they pretend to best the contemptible gibbs profane the Sabbath, a appellation of unknown Vengeance belongs to matters set forth in this

ery consideration of sell lie morals, and the fair the germ, await this you to declare, and we do he "1. That no Morme in this county. pledge of their intention move out of the county, lested until they have a and close their business.

a. That the editor

ks agn, and er's name.

17th, 1823 ermed confession.

the Public, I shall nistaken as to the

ston Recorder rance Societ emperance Socie the 26th of Feb useful; and a unber, and from et in the United Philadelphia, or The Exec

aportant, in acco-Convention, that acco Societies and practicable, in slay in Felzus vns, and villages ughout the world. nee of every de-and they hereign uested, as far as and therough per

ety; and the Secretary of each County Socie-quested to embody it in a table, and transmit e Secretary of the State Society; and the Sec-of each State Society is requested to embody ole under appropriate heads, necording to leved Schedule,* and transmit it with their reved Schedule,* and transmit it with their ion may be circulated universally throughout amunity.

shall be applied according to the diof the Donor.

nomination of Christians to Join this Society, an operate in aid of its objects.

Francis O. Watts, President.

Louis A. Cazenove, Secretary pro. tem.

SELF-WILL VERSUS LAW.

A brief notice of an outrageous attempt to " regthe Mormonites in Missouri was published or last. Below is a more particular statement. What are we coming to? If the people of Georgia the Cherokee lands, the national faith,—laws, es, and all-must be given to the winds. If the citizens of Canterbury do not like to have colored children instructed in the neighborhood of their dentiful green," the legislation of the state must be made subservient to their footish and wicked will, in violation of higher national law, and of the first principles of justice and charity enjoined by conscience and the word of God. And now a religious sect who have in no way made themselves observed the twill be allowed to go and come in order transact and wind up the fust loss of the motions to legal prosecution, must be harrassed and exiled by a lawless organized mob. We verily thought that in these United States men might worship God according to the dictates of conscience or of fancy, without any other molestation than the aptizens of Canterbury do not like to have colorfancy, without any other molestation than the apnces of truth and love might occasion. And we osed, too, that, in the non-slaveholding states at st, it was the privilege of all classes of our citizens aim at intellectual and moral improvement, and use such means for it, and in such places, as they hight think best,-taking care only to regulate eir conduct by laws that apply to all citizens in-

Perhaps these triumphs of interest and self-will ver law and justice are results that might have een expected from that original and deadly self-conion in our political system,-the existence of slavery. We are so much in the habit of disregarding first principles, and of seeing the interest and will of one class prevail against the rights of another, in that case, that we do not abbor, as we otherwise should, similar outrages upon other classes, or upon individuals.

The following is from the St. Louis Republican: The following is from the St. Louis Republican:
Some very extraordinary proceedings that recently takes place in Jackson county, in this State, against the set of fanatics called Moracus. These proceedings may find some jastification in the accessity of the case, but they are wholly at war with the genius of our institutions, and as subversive of good order as the condact of the fanates themselves. Perhaps, however, it was the only method which could have been effectually put in practice to get this odious description of population out of the many takes the liveling time treat in the conduction of the Colonization Society is "excellent;" he "avowed object" of the Colonization Society is "excellent;" he "applauds" and 'takes way.

sunber or four or five houded, was held at Independence on the 20th of July. Their avowed object was to take measures to rid themselves of the Mornonites.—Col. Richard Simpson was called to the chair. A committee was appointed to report an address, in which the conduct and views of the obnoxions sect are exposed. They represent that the Mornonites much exposed and views of the obnoxions sect are exposed. They represent that the Mornonites number some 1200 souls in that country, and that each successive spring and autumn pours forth its swarms among them, with a gradual falling off in the character of the people, until they have now nearly reached the low condition of the black population. That the citizens have been daily told, that they are to be cut off, and their lands appropriated to the Mornons for inheritances; but they are not fully agreed among themselves as to the insuner in which this shall be accomplished whether by the destroying angel, the judgment of God, or their morning and the five continues to increase, they will soon have all the offices of the county in their hands; and that the lives and property of the other citizens would be insecure, under the administration of once who are signorant and supersitious as to believe that they have been the subjects of mireculous and supernatural cursal and are, with God and his angels, and possess and exercise the right of divinations, and of unknown torgest: and are, with discovering the country of the country of the preservation of the preservation is this weak attempt to quiet our apprehension, is but a poor compliment to our anderstandings." This invitation alloaded to, contained all the necessary directions and cautions, to enable the free blacks, on their arrival there, to claim and exercise the rights of citizenship. Finally, the committee any very consideration of self-preservation, good society, public morals, and the fair prospects that, if not binated in the contemptible gibberish with which they habitually profine the Sabbath, and which they di on the 20th of July. Their avowed object was to take measures to rid themselves of the Mormonites.—Col. Rich-

"1. That no second."

"2. That those now there, who shall give a definite pledge of their intention within a reasonable time to remove out of the county, shall be allowed to remain unmalested until they have sufficient time to sell their property and close their basiness without any material sacrifice.

"3. That the editor of the "Size" be required forthwith to close his affice, and discontinue the business of

printing in this ecenty; and as to all other stores and shops belonging to the sect, their ewners must in every case strictly comply with the terms of the second article of this declaration, and upon failure, prompt and efficient measures will be taken to close the same.

"4. That the Mormon leaders here, are required to use their influence in preventing any farther emigration of their distant brethren to this country, and to counsel and advise their brethren here to comply with the above requisitions.

"4. That the Marmon leaders, here, are required to make the National Society, that the internal Report, to the National Society of the State of the National Society of the State of the State

as follows, to wit:

"That Oliver Cowdry, W. W. Phelps, Wm. Mc Clan-land, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall re-

move with their families out of this county, on or before the first day of January next; and that they, as well as the the first day of January next; and that they, as well as the two herein after named, use all their influence to induce all the brethren now here to renuove as soon as possible—une half, say, by the first of January next, and all by the first day of April next. To advise and try all means in their power, to stop any more of their sect from moving to this county; and as to those now on the road they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Carrol and Algernon Gilbert are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandize now on hand, but is to make no new importation.

"The 'Star' is not again to be published, nor a press set up by any of the society in this county.

MR. GURLEY AND MR. GARRISON.-We should be glad to say to the readers of the Lowell Observer, if we could, that what is called in that paper of last week, Mr. Gurley's "slanderous attack on Mr. Garrison and the Liberator," was a defensive article. Charges against Mr. Gurley had been circulated in this community for a long time, and some of

them were repeated during his late visit. He wrote an article in self-defence, in which he specified some disposed of the rest by a general remark or two. It seemed proper that the Secretary of an important enevolent Society, against whom misrepresentations had been permitted to operate unanswered in this community month after month, should, on coming among us, be heard in his own defence. Having published that defence, it was perfectly competent for us to decide whether the reply of his accuser contained anything that required notice in our columns

way.
A meeting of the citizens of Jackson county, to the number or four or five hundred, was held at Independence 'justifi d in confining itself' to this avowed object;—but that " the principles upon which they pursue that object" are " detestable." The tree is fair to look upon, and

> Letters to Sunday School Scholars, on the Geography, &c. of the places mentioned in, or connected with, the account of the Nativity of our blessed Saviour, and the season of Advent. Originally addressed to the Christ Church Sunday Schools, Boston. By JOSEPH WENTWORTH INGRAHAM, Superintendent of those Schools. WORTH INGRAHAM, Superintendent of those Schools. New York, General Protestant Episcopal Sunday School

Mr. Ingrahum is favorably known to the public as the author of an excellent map of Palestine, and to many as a benefices should be applied to the building of churches acturer on the geography of that country. This little vol- and glebes.

ton of Washington College (Hartford); L. L. D. His Ex. Gov. Edwards, Hon. Ezekiel Chambers of Maryland, and Hon. Edward Everett. 86 have already entered the Freshmen Class—the largest number ever known at Company of Wellington, &c. opposed the bill. mencement.—On Tuesday, Hon. Edward Everett deliver-ed an Oration on Education, before the Phi Beta Kappa,

AMERICAN INSTITUTE OF INSTRUCTION.-The annual session commenced in this city on Thursday last. Introductory Lecture by the Hon. William Sullivan. The Lectures and Discussions were continued till last evening, generally according to the Program lately published in third time and passed. our columns. Of the Discussions that on Phrenology has ness of attracted most attention.

Two Romish missionaries to the United States arrived in this city on Friday last from Havre.

A Translation of Abbott's "Young Christian," is about to be published in Paris. "Sunday Schools, No. II." came to band too

late for this paper. YOUTH'S COMPANION.

YOUTH'S COMPANION.

Published weekly at the office of the Boston Recorder.

Price One Dollar a year—siz copies for fine dollars.

CONTENTS OF NO. 15.—The Library. Natural Theology, (with an Engraving.)—Narrative. Unhappy Contrast.—Natural History. Beas, (with an Engraving.) Sagacity of Beas.—Religion. Effect of Friendly Advice. "Doth not seen Nature herself teach you."—Merality. "A short Life and a Merry one." "They'll laugh at me!"—Sabbath School. The London Boy. The Sobbath School Boy.—Miscelluny. Insect Sagacity. Remarkable Discovery. Avarice.—Editorial. Visit to Portland.

The Quarterly Meeting of the Executive Committee of Massachusetts Missionary Society, will be holden at the Rooms of Perkins & Marvin, No. 114 Washington street, on Tuesday, Sept. 3d. R. S. Storks, Braintree, Aug. 24. Secretary M. M. S.

The Annual Meeting of the Auxiliary Foreign Missionary So-tiety of Norfolk County, will be held in Franklin, Rev. Missiller's Meetinghouse, on Wednesday, the 4th day of Feptemer next. The Society will meet for the transaction of limines at 10 velock, A. M. Religious services will commence at 11 velock, when a Sermon will be preached by the Rev. B. S. Wh. et al., D. D., of Boston.

Wednesday, Sept. 4th, is appointed for the Installation of Red surrys Moorg, as Paster of the Second Church and Seciety Cohasset. Rev. Dr. Bates, President of Middlebury College, expected to preach on the occasion.

Foreign.

London dates are to July 31, and bring news of gree terest, particularly from England and GREAT BRITAIN.

The Slavery-Abolition Bill was under discussion in the House of Commons. In the Lords, the Irish Church Temporalities Bill, after a good deal of debate, had passed to a third reading by a majority of 54. A defeat of the minis-ters on this last bill was apprehended, but the tories seen to have thought it more discreet to waive their objections

West India Slavery.

The abolition Bill was read a second time on the 22d. without opposition. On the 24th the House went into Committee on the subject. Many of the West India proprietors, especially those of Jamaica, oppose it, notwithstanding the componsation. The following paragraph, dated July 21, gives one some little insight into the state of the case:

21, gives one some little insight into the state of the case:

The House of Commons last night went into Committee
on the Slavery Abolition Bill, Mr. Stanley moving the 25th
or compensation clause, the consideration of which had
been deforred from Monday night. Sir E. Wilson proposed, as an amendment, tosubstitute "£15,000,000" for
"£20,000,000." and said that there was very little
cause for hope of co-operation in the colonies, as the West
India interests resisted the adjustment of this great question. Mr. Stanley opposed the amendment, it being unsupported by any arguments or statements for reducing the
sum. He regretted the want of the co-operation of certain West India agents; but he remarked that they were
not the West India body. He also observed that such
colonies as did not cooperate to accomplish complete aboli-India interests resisted the adjustment of this great question. Mr. Stanley opposed the amendment, it being unsupported by any arguments or statements for reducing the sum. He regretted the want of the co-operation of certain West India body. He also observed that such colonies as did not cooperate to accomplish complete abolition would not be, he considered, entitled to their share of the compensation, the condition of the grant being that their should be co-operation. Mr. P. Buston supported the larger grant; admitting that if they were to wait till naxt Session, abolition might be obtained for a quarter of the amount; but he contended that they could not afford to wait; that such delay would be attended with the most calmitions results to the interests of this country, the welfare of the negro population, and the safety of the colonies. He considered that to avert those consequences it would be worth any price. He availed himself of the opportunity to appeal to the opinions of Mr. Wilberforce; and to deplore that distinguished individual's death before the complete accomplishment of the great cause in which had so ably, strenously, and successfully exerted his valuable life.

This is a bill for the reduction of the Irish "Church of England" establishment, &c. In the course of a debate on the 19th—previous to the second reading—Lord Eldon said:

None of the constant arrival of deserters at Oporto in large numbers; on the 13th, two entire regiments arived.

The greater part of the Island of Madeira is said to have a caken when the constant arrival of deserters at Oporto in large numbers; on the 13th, two entire regiments arived.

The greater part of the Island of Madeira is said to have a caken when the constant arrival of deserters at Oporto in large numbers; on the 13th, two entire regiments arived.

The greater part of the Island of Madeira is said to have a caken when the constant arrival of deserters at Oporto in large numbers; on the 13th, two entire regiments arived.

The greater part of the Island of M

Bell's Weekly Messenger, referring to the vote on the second reading of the Bill, remarks:

A monument was constructed in the Place de La Bastone of the Bill, remarks:

It is said, and we may gather as much from his Grace's apecch on Friday, that the Dake of Wellington declined taking office as the leader of a Tory administration in the event of the retirement of the present ministers; and that Sir Robert Peel, having examined, with a careful eys, the chart of foreign, colonial, and domestic policy, declared his unwillingness to undertake the perilous and thankless task of steering the vessel of state in the full teeth of the bellowing wind of a popular opposition. Such being the case, those only of the Tory party voted against the second reading who make point of resisting all measures of this kind upon principle.

On the 26th, the Archbishop of Canterbury moved an amendment, to the effect that the profits of the suspended benefices should be applied to the building of charches

lacturer on the geography of that country. This little volume carries the young student through the more important places, in such a way as to be very interesting and instructive, and to impress deeply on the young mind, not only the geography of the places described, but many historical facts connected with them, eastern customs, and practical lessons. For sale by C. Stimson, & Co.

YALE COLLEGE.—Commencement Aug. 21. Degrees conferred, A. B. 87: A. M. 34; D. D. Rev. Precident Dwight of Hamilton College, and Rev. President Whenton of Washington College (Hartford); L. L. D. History, Edwards, Hun, Ezgleic Chambers of Maryland.

The third reading was moved on the 30th. Consideration. The third reading was moved on the 30th. Consideration.

The third reading was moved on the 30th. Considera-

Lord Bexley deprecated the principle of vesting in Com-missioners the whole landed property of the Church of Ireland. He could not help thinking that if they adopted Professor of Law.

Professor of Law.

HAMILTON COLLEGE.—Commencement Aug. 14.

Degrees conferred; A. B. 26.

General College.—Commencement Aug. 7.

The question was taken, and the bill ordered to a third because of two of the Irish Bill they would be sanctioning an open vicilities of two of the Irish Bill they would be sanctioning an open vicilities of the Church of the Augustion of the Augustion proposed by this Bill to be made in the revenues of two of the Irish Bill they would be sanctioning an open vicilities of the Church of the Augustion of the Augustion proposed by this Bill to be made in the revenues of two of the Irish Bill they would be sanctioning an open vicilities of the Augustion of the Augustion proposed by this Bill they would be sanctioning an open vicilities of the Augustion of the Augustion proposed by this Bill they condition of the Augustion proposed by this Bill they condition on the Considered that the revenues of two

motion was rejected by a majority of 49; 164 voting for, and 212 against it.

PORTUGAL.

Cypture of Don. Miguel's Fleet by Rear Admiral Najor's Squadron.—Admiral Najor's Squadron.—Admiral Najor's Squadron.—Admiral Najor, with his squadron consetting of three frigates—the Rainha de Portugal (fig.2) bus Pedro, and Donna Maria, a correcte, a bug, and on the 4th came in sight of Don Miguel's flort, consisting of ne ships, but there being no wind, the Admiral Najor, and the constitution of the statement to tow his ships towards the eneasy, which they lectined, unless the value of the statement was secured they lectined, unless the value of the statement was secured to be supported by the Donna Maria of Najor, and all sail to see the part of the carried in gullant style. The Don John almost det the capture of her consort, made all sail to see the part of the three parts of the carried in gullant style. The Don John almost det the capture of her consort, made all sail to see the part of the state o

The Marquis Palmella and Count Villa Flor were pro-ceeding rapidly towards Lisbon. It is stated by the mas-ter of the steamer that 300 men had joined them, and their army tow amounts to about 7000 men. The Tages is blockaded. The number of troops which had declared for the Queen at Algarves, is from 6000 to 7000 men, and makes the force now under Compte Villa Flor about 10,000.

7000 men, and makes the force now under Compte Villa. Flor about 10,000.

Lisbon papers to the 22d were received in London on the 31st. They gave information of the appointment of Marshal Bourmont to the command of the army, but made no mention of Napier's victory. A steam-vessel had arrived from Oporto, bringing intelligence that an attack had been made on that city by Mershal Bourmont, in which the Miguelĉe army was signally defeated. The same vessel spoke the whole of Donan Maria's fleet off the mouth of the Tagos, and learnt that Admiral Napier, who had been created Viscount St. Vincent, had landed a body of troops at St. Ubal, to join those of Villa Flor. No attempt had been made on Lisbon so late as the 22d, and there were accounts in London, which stated that no important adrantage was gained by either party in the attack on Oporto.

The beed quarters of the Constitutionalists, under Villa

No man could have witnessed the exents of the last year, without being satisfied of the existence of a conspiracy against that House, whose, object was to paralyze its constitutional action. He begged nobis Lords to do their day. By yielding to menaces and clamor, they only put arms into the hands of their enemies.—There is yet time, said his Lordship, to save the peerage from destruction. The welfare of the country requires that this House should be redeemed from the position it has, occupied for three years: should put an end to the pusillanimous conscious, which have placed it in its present precarious situation. It is not our existence only which is at stake; it is the House of Lords should perish, the monarchy falls with it. At this crisis, the motto of the House should be, do your duty, let the consequences be what it may.

The bill passed to a second reading, 157 to 98. On the 23d, the bill being under consideration in Committee, the 23d, the bill being under consideration in Committee, the 23d, the bill being under consideration in Committee, the 23d, the bill being under consideration in Committee, the 23d, the bill being under consideration in Portugal had produced a great sensation in Spain, as may be seen from the following extracts:

MADRID, July 18.—The Ministers meet every day in Council. The one do not he following extracts:

MADRID, July 18.—The Ministers meet every day in Council. The one do not he following extracts:

MADRID, July 18.—The Ministers meet every day in Council. The one do not he following extracts:

MADRID, July 18.—The Ministers meet every day in Council. The one do not he following extracts:

MADRID, July 18.—The Ministers meet every day in Council. The one do not he following extracts:

MADRID, July 18.—The Ministers meet every day in Council. The one do not he following extracts:

MADRID, July 18.—The Ministers meet every day in Council. The one do not he following extracts:

MADRID, July 18.—The Ministers meet every day in Council. The one do not he following extracts:

MAD

Domestic.

PUBLIC SCHOOLS .- The following are the names of the lads who received the Franklin Medals, at the late ex-amination of the Public Schools in this city, for superior scholarship.

Jr. Edward Tuckerman, Jr.
Eliut School.—Charles F. Russel, John Symmes, Daniel
Messenger, 3d, Alexander Rathven, Albert Manning, Alpha Richardson.

pha Richardson.

Mayhew School—Benj. Green Russell, Aaron B. Van-nevar, Matthew Hawkes, Samuel F. Emmons, James M. Lincoln, Benjamin A. Sorause.

Andrew J. Gavett.

*Boylston School—Geo. Ball, Francis A. Hammatt, Charles H. E. Prentiss.

*Adams School.—James Kelt, Henry Kurtz, Charles J.

Tatio Harris.

We did not obtain the names of the boys to whom medals were awarded in the Bowdoin and Hancock Schools.

The City Medals are awarded to the girls in Novem-

lear.

[*As the girls are instructed in these schools, only about half the number of boys attend as at the other schools.]

Miscellaneous.

The cholora has again appeared in London, but not to any alarming exect.

The Solicitor General has given notice that the bill relating to imprisonment for debt will be postponed until the next sension.

The East India Company's Charter bill has been read a third time and passed.

On the 23d, Mr. Tennyson moved for leave to introduce a bill to shorten the duration of Parliaments. The motion

wai supported by Messra. Hame, Shiel and Cobbett, and opposed by Lord John Rassel, Lord Howick, and Lord Aithrop, who maintained that the prosent improved state of the representation readered a frequent appeal to the people unnecessary. When the question was taken, the motion was rejected by a majority of 49; 164 voting for, and 212 against it.

PORTUGAL.

Cepture of Don Miguel's Fleet by Rear Admirat Napier, with his squadron constitute of the first one handred in the coarse of nine years since, nincteen individuals took up their residence in N. Orleans, in company. In the coarse of nine years eighteen of them had died, and during the same brief period. Of the first one handred and forty-eight names on the roll, eighty-eight, embracing nearly the whole of the original members, died in teas than five years. About ten years since, nincteen individuals took up their residence in N. Orleans, in company. In the coarse of nine years eighteen of them had died, and during the late prevalence of the cholera in that city, the nincteenth man, the only survivor was gathered to his companious."

decision of the Judges in Chancery.

The Cherokees.—In pursuance of the stipulations of the convention between the United States and Georgia, made in 1802, all the lands of the Creeks have been purchased and ceded to that state. About one million acres of the lands of the Cherokees, comprising some of the most valuable of the gold mines have been already purchased, and there are about five million acres, to which their title has never been extinguished. The greater part of theso lands has been seized upon by Georgia, and granted to her citizens. The Cherokee Phenix proposes, that the Federal Government shall award a sum sufficient to satisfy the present holders of the lands and shall suffer the Cherokes to remain in the peaceful enjoyment of them.

WILLIAMS COLLEGE.-Fifteen or twenty of the undergraduates labor daily on the grounds of Prof. Hopkins, near the college, or in a workshop fitted up for the purpose. By appropriating regularly the intervals of study and revihis useful exercise, and being allowed five cents an hour for their work, they are able with ease to reduce the cost of board to 40 cents a week. Prof. Kellogg, too, of the same excellent institution, has endeavored to culti-vate a taste for both ornamental and useful horticulture, by vate a taste for both ornamental and useful norticulture, by purchasing a tract of ground favorably located and converting it into a garden. Hither a portion of the students resort, and seem to vie with each other in improving their little patches variously covered with plants, and flowers and fruit. [Traveller.

DISCUSSIONS ABOUT THE USE OF TOBACCO.-In Discussions about the Use of Tobacco.—In New Haven, Conn. they have formed an "Anti-Tobacco Society." It embraces many of the officers and students of the Theological Seminary and college. We learn from the Religious Intelligencer, that very considerable attention has been drawn to this subject there by public discussions. Professors Silliman and Olmstead have entered the lists against the "noxious weed." It is evident that this practice has got to be bound up in the same bundle with the "prudent use" of the other "good cresture." The ladies are taking sides and will certainly be unanimous here. Of course the reformation must go on.

We know a goodly number in Utica, who are experimenting on the principle of total abstinence, and will soon be able, as the result of personal trial, to speak on this subject.

An Anti-Tobacco Society has been formed at Haverhill

An Anti-Tobacco Society has been formed at Haverhill after Lectures by Dr. Rufus Longley and the Rev. Mr.

The events in Portugal had produced a great sensation of the interpret against that House, whose, object was to paralyze it constitutional action. He begged noble Lards to do to the interpret against that House, whose, object was to paralyze it constitutional action. He begged noble Lards to do to the interpret against that House, whose, object was to paralyze it constitutional action. The begged noble Lards to do to the felt was very animated, and lasted most of their censives. There is yet the same that the House has the house consideration in the parallanimous concessions, which have placed it in its present precarious site. It is not our existence only which is at stake; if the House of Lards should perish, the monarchy falls with the third of the House should be, do your duty, let the consequences be what it may.

The bill passed to a second reading, 157 to 98. On the 23d, the bill being under consideration in Committee, the 23d, the bill being under consideration in Committee, the 23d, the bill being under consideration in Committee, the the consideration in Committee, the the consideration in Committee, the parallanimous concessions, while the process of March 150 to the seet to adjoining ones.

The bill passed to a second reading, 157 to 98. On the 23d, the bill being under consideration in Committee, the parallanimous concessions while the second reading to the seet to adjoining ones.

The back of Wellington moved an amendment, to the feffect that, instead of being shotished by act of Parliament the shall be an exact. This amendment to the Bishops of the several See to device the procession of these presums and that the amendment might leave the decision of the second of the precision COUNTERPETTERS. - We find it stated in the Trans

Iddies graduated with the usual honors.

The Manual Labor School in Worcester is to be opened next spring; in the meantime \$12,000 are to be expended for a farm of 60 ares, a three story house of wood with all the necessary out buildings, and an academic edifice 60 by 42 feet, of stone and brick, and three stories high. The American For Company have sent their steamboats twenty one hundred miles above the month of the Missouri, and in high water, steamboats of light draft can ascend two thousand six hundred miles. The Mississippi is navigable by steam between six and seven hundred miles above St. Louis. These rivers pass through an exceeding fertile country.

When George Washington and Dr. Franklin were in When George Washington and Dr. Pranam were in office, they were but solicited for offices for their relatives. They both refused. It would be giving the public grounds to suspect that they preferred the advancement of their relatives, to their country's service. Whom can we find so scrupplously faithful to the general weal now?

so scrupulously faithful to the general weat now?

The Suffolk Bank has given netice that, conformable with an arrangement made with other Banks in this city, it will not issue any bills but its own, after the 1st of Sept. next, nor receive in payment for debts due the bank after that time, any but its own bills, specie, or large bills of some one of the Banks in this city.

Some one of the Banks in this city.

Some one of the Banks in this city.

At Jacksonville, (III.) as we learn from the Vandalia Whig, the cholera has assumed more the character of an son Load, James Patton Boyd, William Barnard Coffin, Charles Augustus Bahoeck, Francis Ladovicus Reed.

Latin School—Charles H. A. Dall, Henry Williams, jr. Francis S. Williams, Charles Hayward, Jr. John Bacon, Jr. Edward Tuckerma, Jr.

Hessenger, 3d, Alexander Ruthven, Albert Manning, Alba Richardson.

Mayhew School—Benj. Green Russell, Aaron B. Vanesvar, Matthew Hawkes, Samuel F. Emmons, James M. incoln, Benjamin A. Spragun.

*Franklin School—Thomas H. Austin, Franklin Field, andrew J. Gavett.

Beyler, School—School—Thomas H. Austin, Franklin Field, Eleven thousand dollars.

Eleven thousand dollars were expended, in Boston, on occasion of the President's visit; and eight thousand dollars, for a similar purpose, in New York.

*Adams School—James Kelt, Henry Kurtz, Charles J. Mr. Jacob Smith of Duxbury, Mass. and raised an unprecedented crop of oats. Four-fifths of an area produced "Hawes School, South Boston—James Wright, Jr. Heatio Harris.

We did not obtain the names of the boys to whom mediate were expended, in Boston, on occasion of the President's visit; and eight thousand dollars were expended, in Boston, on occasion of the President's visit; and eight thousand dollars were expended, in Boston, on occasion of the President's visit; and eight thousand dollars, for a similar purpose, in New York.

Mr. Jacob Smith of Duxbury, Mass. and raised an unprecedented crop of oats. Four-fifths of an area produced business and 2 pecks! and the average height of the plants at the time of harvest was 5 feet 4 inches!

Marriages.

needny evening last, Mr. Oliver S. Wells, to

In this city on Wednesday evening last, Mr. Oliver S. Wells, to Miss. May F. Benton.
Mr. Henry Nose, of Cassine, Me. in Miss Rebecca Tyler, of Camden, Mr. Henry Nose, of Cassine, Me. in Miss Revana Amadon, of Claremon, N. H.—Mr. Nosh Kuox, to Miss Rebecca Cruss.
In Quince, Mr. Charles Hill of Rothers, to Miss Caroline Lambert Whitney, chica daughter of Rev. Peter Whitney.
In Lynn, Mr. Charles H. Tarbux, to Miss Reckel Hall.
In Ameshay, Mr. Tapana Emery, to Miss Reckel Hall.
In Ameshay, Mr. Tapana Emery, to Miss Levil Wr.
In Newwish, Conn. Rev. J. M. S. Poerry of Mendon, Muss. to Miss Harties Jonana Leithrop.

In Milton, Dea, Benj, Scates, 53.
In Wrentham, Mrs. Brizer Philes, 37, wife of Benj, H. Pales, In Wrentham, Mrs. Briza, wife of Mr. Francis A. Pickering, 53, In Lincoln, Mrs. Elizabeth Pickering, daughter of Dea. N. Warren, and wife of Mr. F. A. Pickering, 53.
In Waitham, Aug. 14, Jusze Barnard, 54.
In Lynn, widow Sally Sargant, 70.
In Bilerica, 15th inst. Isanc J. Blanchard, 23.
In Maidea, Miss Elizabeth Jalin Milchell, of a Singering disease of four years, daughter of Warren Mitchell.
In-Buverly, upper parish, suddenly, Miss Adeline Sheldon, 15.
In Pepperell, Mrs. Hannah, wife of Nathaniel Shattuct, 70.
In Autrim, N. H. widow Submit Steele. Suicide.
In Antherst, Mary Caroline, only daughter of Andrew Wablese, Sep. 5 years.

of Newburyport.
In the Poor House, New Orleans, 4th July, Abraham Bogard, 118 years and 4 days. He never drank spirits, or was ever sick and retained his fourth.

LOWTH'S ISAIAH.

WILLIAM HILLIARD has in the press, and will shortly publish, Isaisis, a new translation, with a preliminar dissertation and notes, critical, philological and explanatory by Robert Lowth, D. D., Lord Bishop of London. From the tenth London edition, corrected and revised, 8vo. 1835. dag. 2

CHRISTIAN LIBRARY Twelve Volumes.

This Library may in truth, be termed a vicesounty or our-tion admonitions and duties. A reviewer remarks;

"The volumes of this library are sold low with a view to its extensive and permanent circulation." This remark has been verified in the sale of more than 60,000 copies; and it is the in-tention of Lincoln, Edmands & Co., to continue the Series. They have now in press, the 15th No.—which is Hall's Help to Zion's Travellers;—edited by Kev. Air. Waries, of Brookline. This work will continue to be an acceptable auxiliary to those who are striving to surmount the difficulties which he in their pash to, heaven.

heaven.
The books can be ordered of Lincoln, Edmands & Co. No.
S Washington street, in sets, or in single volumes, in various
bindings. They are numbered as follows:

5.—Church Member's Guide.
6.—Jay's Lectures.
7.—Travels of True Godliness.
8.—Pensale Scriptue Biography.
8.— do. do. do. 2d. "
10.—Aids to Devotion.
11.—Beauties of Collyer
12.—Cecil's Remains.

Aug. 21.

Valuable Elementary School Books. Valuable Elementary School Books.

IPROWN & PIERCE, 130 Washington street, (at sign of books and apparatus) have just published. PIEST LESSON IN GEOLOGY, for the use of Families and schools.

In GEOLOGY, for the use of Families and schools. In our own country, is unparalleled in the history of science. It is one of great importance and useful, as facts will show. Until within a few years past, all the copperas used in this country was brought from Europe. But a rock has recently been discovered in various places, from which it is made at so cheeps a rate, and of so good a quality, as entirely to prevent the importation of that articles we was notes sold for sistem dollars a pound; but since the discovery of chrounts of from in this country, and the mode of channe it into the heavest of the property of t

ultiren, contining mental exercises. Illustrated by a use. By H. L. Barnun. The author says, The design of the book is to unfold principles, by taking an intellectual operations, without leading children through the dark f Arithmetical rules. In writin, this book the author see objects in view, vis. In the first place, to explain the place in the sturplest manner; secondly, to give example to rules, and battly, to prove the character of the work, egamples in work, as a

PETERS' REPORTS.

trait.
Griffin on the Biow-Pipe.—A practical treatise on the use of the Biow-Pipe. By John Griffin. Just received, by Lil.LY, WAIT & CO., 121 Washington street.

dug. 28.

THE CHARMED SEA. MIE CHARVED SEA, a Tale, by Harriet Martineau.
Noyes' Trunslation of the Hebrew Prophets, arranged in
chronological order; by George R. Nayes.
Liberia, or the Early History and Signal Preservation of the
American Colony of Free Negroes on the Coast of Africa, by
William Innes.

Traditions of Edinburgh, by Robert Chambers, 2 vols. For anic by LILLY, WAIT & CO. CTATUTES OF LIMITATIONS, No. 2, of Law Library. Con-tents. Limitations of Actions; Real Actions and Actions relating to Real Property. What Estates and Persons are with-in the Statutes of Limitations; Of the Limitations of Suits in Courts of Equity, Personal Actions; On Picading Informa-tions in the nature of Quo Warrante, Acc., Panel Action 1 Ac-tions against Josefices of the Pence; The Hundred, Acc., Micros. lency Fergus, Dunfermline.
Just published by LHLLY, WAIT & CO.

Aug. 20. THE MOTHER AT HOME.

Duty, familiarly illustrated by John S. C. Abbott. 2d edt.

BUT Comilion's littlestrated by John S. C. Abbott. 2d edi.
For saie by Will-LAM PEHCE.
A MEMOIR OF ZERAL COLHERN; with his period of ZERAL COLHERN; his said of ZERAL COLHERN; his said of ZERAL COLHERN; his said of ZERAL COLHERN; or moral influences employed in the instruction and government of the Young jatended chiefly to nested young teachers in organizing and conducting their achools, by Jacois About, containing—Interest in Teaching—General Arrangements—Instruction—Moral Discipline—Religious Informace—Mr. Vernon School-Scheming—Reports of Cores—embellished with a beautiful engraving.

The Mother at Home .-- By Abbott .-- Sec'd. eait.

JUST Published by CROCKER & BREWSTER, 47 Washington street. THE MOTHER AT HOME; or the Principles of Maternal att familiarly illustrated. By John S. C. Abbott, Pastor of

THE MOTHER AT HOME; or the Principles of Maternal Duty familiarly illustrated. By John S. C. Abbott, Paster of the Calvinistic Chierb, Worcester.

3T Here is a look which every Mother ought to possess. We can assure her that it is full of the most indecesting instruction beautifully illustrated. The Author of this work is bother to Jarob Abbott and the control of the most indecesting instruction beautifully illustrated. The Author of this work is bother to Jarob Abbott and the control of the most indecesting instruction beautifully illustrated. The Author of this work is bother to Jarob Abbott and the control of the most investment of the property of the property of the property of the control of the control of the most investment of the property of the pr

THE CHOIR-Second Edition.

THE CHOIR Second Datasets

I was published by PERING & MARVIN, 114 Washington
of attrest, THE CHOIR or Union Collection of Church Masic. Consisting of a prea variety of Pasius and Hyan Tunes,
Authenn, &c., Original and Selected. Including many beautiful
authority, from vacious authors, harmonized and arranged expressly for this work. By Lowell Mason, Professor in the Boston Academy of Masic Editor of the Handel and Hyan Coll,
of Church Music, &c. Second Edition. May 28.

PRESH FALL GOODS. Deaths.

In this city, Mr. Wen, Reddern, unper stateer, aged 67.—Mrs.

Climbeth, wife of Mr. John Morin, 36.

Mary Hannah, daughter of Gardner and Sally Shattock, 18 mos.

Also Readway, Nrs. Sarah Tawing, 64.

Adopted to the fall sales, which are offered at low prices, at 10, killy street.

POETRY.

JAMES HERVEY. thilse in honor of the memory of the Rev. James H. of the "Meditations," was intely celebrated at W. meer Northampton, Eng., of which parish Mr. H. The following Ode was written for the property of the control of the nory, Esq. Opz.

Beneath thy feet,
A place for thee;
—There all the living meet!"

There all the living meet.

They hear a still small voice, "Awake!"
had while the lark is on the wing,
From dast and darkness break;
Flowers of all hues
Laugh in the gale,
Sparkle with dews,
And dance o'er hill and dale.

Who leads through trackless space the stars of night?
The Power that made them guides them still;
They know him not, yet day and night
They do his perfect will:
Unchanged by age,
They hold on high

Their pilgrimage
Of glory round the sky. Stars, Flowers, and Tembs, were themes for sol.
With him whose memory we recall;
Est more than eye can see, he sought,
His spirit leoked through all,
Keenly discerr'd.
The troths they teach,
Their lessons learn'd,
And gave their silence speed.

Ge meditate with him among the Tombs, And there the end of all things view; Visk with him spring's early blooms, See all things there made new; Thence rapt aloof In exetacy,
Hear, from beaven's roof,
Stars preach "Eternity."
We call him blest whom the Lord hath blest, We call him blest whom the Lord hath blest,
And made a blessing,—long to shed
Light on the living, from his rest,
And hope around the dead;
Oh! for his lot!
He dwells in light,
Where flowers fade not,
And stars can find no night.

TO THE NAUTILUS. OF WARTLEY COLUBINGS.

Where Ausonian summers glowing,
Warm the deep to life and joyance,
And gentle zephyrs nimbly blowing;
Wanton with the wares that flowing
By many a land of ancient glory,
And many an isle renown'd in story,
Lesp along with gladsome buoyance,
There, Marinere,
Dost thou appear,
In fairy pinnace gaily tlashing,
Through the white foam proudly dashing,
The joyous playmate of the buxon broeze,
The fearless founding of the mighty seas.

The fearless founding of the mighty seas.
Thou the light sail boildly spreadest,
O'er the furrow'd waters gliding.
Thou nor wreek, nor foeman dreadest;
Thou nor helm nor compass needest,
While the san is bright above thee,
While the bounding surges love thee,
In their deepening bosom hiding,
Thou canst not fear,
Small Marisore,
For though the tides with restless motion,
Bear thee to the desert ocean,
Far as the ocean stretches to the sky
Tis all thise own, 'tis all thy empery.

Tis all thise own, 'tis all thy empery.

Lame is art, and her endeavor
Follows nature's course but slowly,
Guessing, toiling, soeking ever,
Still improving, perfect never;
Little Nautilus, thou showest
Deeper wisdom than thou knowest,
Lore, which man should study lowly.

Bold faith and cheer,
Small Marisere,
Are thine within thy pearly dwelling,
Thine, a law of life, compelling
Obedience, perfect, simple, glad and free,
To the great Will that animates the sea.

Miscellany. YOUNG MOTHERS.

Why have they such difficulty in procuring such assistance as they need?

It is not because there are no individuals who might render it. Young women who are absolutely driven by want from their fathers' houses, to seek employment elsewhere, are not numerous among us, and we hope they never will be. But there are many, very many, who have not full employment at home, and who on that account earn, in some instances, only their living, and in other instances still less. If those who are thus situated should earn their living and something more by labor in other less. If those who are thus situated should earn their living and something more by labor in other families, the parents of many thousands of them would feel the difference very sonsibly, in the diminution of their expenses and the increase of their income. Why should they not do it?

It is not because the employment is not respectable. Whether it is respected as it ought to be, is another question, to which we shall attend in due senson. We now assert that it is respectable,—deserving of respect.

When the strategard of lought to it is not all interest in expectable.

When the strategard of the str Wherein is it not so? Is it other than respectable

PUNISHMENTS IN CHINA.

Perhaps the most dreadful punishments are inflicted upon criminals in the "Celestial Empire," and crimes are probably here committed more frequently than in any other country.

For the murder of a parent or near relative or for rebellion, the prisoner is made to undergo a punishment called Ling che, which is performed by cutting him to pieces by degrees, commencing at the feet or hands. In case be has any relative who can bribe the executioner, the torture may be abridged, and his sufferings cease by piercing to the heart; at times this may be done for a small sum. Another punishment for the same offence is the following:—

The culprit is fastened with his back to a large cross, placed in the ground, with bis hands and feet so tied, that he cannot move an inch in any direction. An incision is then made across the forehead, and the skin pulled down over the eyes and face; then the feet, hands, legs, arms and head, are successively cut off from the trunk, which is finally pierced to the heart.—Beheading is a punishment for adultery, murder, &c. The prisoner is made to kneel (in some public place, but not exposed on a scaffold,) towards the throne of the "Son of Heaven," and as if returning thanks for the punishment about to be received; he bows, and while raising his head, it is struck off by one blow of a sword; the head is then put into a cage, sent to the place where the crime was committed, and hung at the end of a pole or against a wall. The men employed in this service are very expert and strong, and go to their work with as much composure as a butcher to the slaughter. Prisoners are often, after being confined some time in a goal, let loose and branded on the forehead with a hot iron, so that they will be known wherever they go. For stealing, the perpetrator of the crime is dragged through the streets by a party of soldiers, who alternately lash him with a thong of plated ratans on the bare back, and beat a large goag to give the people notice, that they may witness the punishment. I strong upright stake, with his hands and feet fastened; a stout cord is then put round his neck, and passed through a hole pierced in the stake. A stick of about 1 1-2 inches in diameter is attached to the cord, and the executioner standing behind, wrenches it round. The eyes soon start from their sockets, and the tongue is seen issuing from the mouth which foams and bleeds excessively, finally the neck is cut through by the cord, and the head falls to the ground. No cap or covering of any kind is placed over the face during the execution.

The following crimes which should come as well under the cognizance of the law as others, are very leniently punished.

A grandfather or grandmother killing a grandfather or grandmother killing a grandfather.

under the cognizance of the Jaw as others, are very leniently punished.

A grandfather or grandmother killing a grandchild, a father or mother wilfully murdering their own son or daughter, and a master or mistress putting to death a domestic slave, are only punished with 60 or 70 blows, and should they wish to lay the murder falsely on some other person, the punishment is but 80 blows and three years transportation.

[Chinese Courier.

Blackwall furnishes the following facts, which we place under the different heads as illustrations of the distinction between instinct and understanding in

Instinct of Birds.

The common duck has its toes connected by a The common duck has its toes connected by a strong membrane, which enables it to swim with facility; and the young of this species, though batched under birds which instinctively avoid committing themselves to the water, rush to it with avidity almost as soon as they are extricated from the shell, notwithstanding the utmost exertions of the foster mother to divert them from it.

Young swifts are rarely, if ever, observed to perch; and as they cannot be distinguished from old ones by their flight, they must display a considerable command of wing the very first time they quit their nest.

lives and dies without one. They are qualities which every young woman may sequire; and having acquired them, she has only to remain in one place till she is known, to obtain such wages as she ask. But they must be acquired or they will not be possessed. No one naturally has them all, or any, of them in perfection. More skill, more knowledge, more thinking, is necessary in order to make a good housewife, than a good tailoress or milliner; and those who would be an serfect in it must make as acrious a business of learning it. When learned, it will command its price. We know a woman, lately married, who carried to her bushand nearly one thousand dolfars, all the fruit of her own or singular to compare in this employment?

It is not because it unfaits those who engage its if for the future duties of life. What we have said already shows that it has no such tendency. On the contrary, it gives them the best possible opportunity for learning many things, which every mistress of a family needs to know; and while engaged in it, habits of feeling and acting may be acquired, which are indispensable in many situations, and valuable in all. In this opinion we are not singular. We much mistake public sentiment, if men generally do not think auch labors much better adaptace to form a valuable founde character, than the labors of a factory et all fee of idleness. Conclusive testimonies of this are of frequent occurrence.

We will look fur ther for reasons another time.

PUNISHMENTS IN CHINA.

Perhaps the most dreadful punishments are inflicted upon criminals in the "Celestial Empire," and crimes are probably here committed more frequently than in any other country.

For the murder of a parent or near relative or for rebellion, the prisoner is made to undergo a punishment called Ling che, which is performed by cutting him to pieces by degrees, commencing at the first particular of the country of the country. The culpirit is fastened with his back to a large cross, placed in the ground, with his hauls and feet so tied, that he

ing sent the multitude away, he went up into a mountain apart to pray; and when evening was come he was there alone, "and continued all night in prayer to God."—Matt. xiv. 25.—Luke vi. 12.

"Cold mountains and the midnight sir, Witness'd the fervor of his prayer; The desert his temptation knew, His conflict and his victory too."

His conflict and his victory too."

Watts.

The stars, then, have been the points where all that everlived have men; the great, the small, the evil, and the good; the prince, the warrior, statesman, sage; the bigh, the low, the rich, the poor, the bond and the free; Jew, Greek, Scythian, and Barbarian. Every man that has looked up from the earth to the firmament, has met every other man among the stars, for all have seen them alike, which can be said of an other images in the visible universe! Hence, by a sympatity acither affected nor overstraised, we can, at pleasure, bring our spirits into nearer contact with any being that has existed, illustrious or obscure, in any age or country, by fixing our eyes—to name no other—on the evening or the morning star, which that individual must have beheld a hundred times,

and with the very aspect which the benutiful planet wears to us, and with which it will continue to smile over the couch of diying or the cradle of reviving day. [James Montgomery's Lectures on Poetry, &c.

SCIENTIFIC MEETING AT CAMBRIDGE.

The British Association for the Promotion of Science held their third annual meeting at Cambridge, lately Professor Sedgwick in the Chair. The meeting consisted of nearly 800 persons, comprising the most distinguished men of science from every part of the empire. The general meetings were held in the Senate-house, and the sectional meetings under their respective Vice Presidents, were held in the extensive range of apartments behind the Senate house. The first day was occupied in various arrangements and preliminary discourses, describing the objects of the meeting; and the subsequent days in reading papers on various philosophical subjects. The proceedings each day commenced at 10 o'clock in the morning in the various sections under their respective Vice Presidents and the whole assembled together in the Senate house at 1 o'clock, under the direction of the President; when the proceedings of the respective sections were reported, and followed by reading papers upon general subjects. The coup d'ail of the Senate house during these re-unions was particularly imposing, comprehending above 1,000 petsons of both sexes, distinguished for their rank, talents and accomplishments. On Wednesday the Master and Fellows of Trinity College gave a splendid entertainment to 400 members of the association, in their great hall, the Vice Master, Dr. Brown, in the chair, supported by Dr. Buckland, Professor Sedgwick, the Marquis of Northampton, Earl Fitzwilliam, and Lord Morpeth. The evening passed off with the greatest harmony and enthusiasm. It was truly a most splendid sight to behold 400 of the most learned and enlightened men in the empire, together with some of the most distinguished men of science from different parts of Europe and America, all united together for the advancement of knowledge in that hall where Newton, Bacon, Barrow, and other-immortal philosophers, had so frequently met before for a similar purpose. The evening terminated with a splendid display of fireworks at the back of King's Cellege gardens. Thursday The British Association for the Promotion of Sci-

duced. The gentleinen then asked him for the 90th verse of the 7th chapter of Numbers. Alick was again puzzled for a moment, but then said hastily, "You are fooling me, sir? there is no such verse—that chapter has only 89 verses." Several other experiments of the sort were tried upon him with the same success. He has often been questioned the day after any particular sermon or speech, and his examiners have invariably found, that, had their patience allowed, blind Alick would have given them the sermon or speech over again.

PLAGIARISM" UP TO THE HUB."-Within a few days PLAGIABISM "UP TO THE HUB."-Within a few days a sermon has been placed on our table, which was preached in Andover a few years ago, by the Rev. J. D. Yates, and published by request, entitled "The Calvinistic Doctrine of Predestination unmasked." Our only object in noticing this sermon of the Rev. Mr. Yates, is to do to him what he has announced to the world be had done to the Calvinistic doctrine—to wit, usmask him. The sermon which the Rev. J. D. Yates preached in Andover, and had printed in this city as his own production, was preached in Salem Chapel, Halifax, in 1824, by Abraham Scott, and by him printed in Sheffield. We have the original and the copy in our possession. It is the same throughout, errbum verbo, with the exception of "Abraham Scott, Halifax, Sheffield."

Will a brave man lie?

During the last war, says Professor Hooper of Chapel Hill, I happened to travel in one of our public conveyances, with a young officer of the army. Having occasion to stop in one of the cities, I accompanied him into a shop where he inquired the price of a sword. He declined purchasing thea, but told the shop-keeper he would "step in to-morrow and look at them again," when he knew that we were to depart in a few hours! I blushed for him, that a soldier, whose glory it is to scorn whatever is false and disingenuous, should value truth so little. Willyou say this was a trifle? Well, so was the temptation a trifle, and I am not sure that the same man upon the occurrence of a great temptation with the hope of concealment, would not have lied in the most important matter. Yet if a person had offered to doubt this man's word on any occasion, he would have been ready to run him through the would have been ready to run him through

It had been confidently expected, that this property would amount to ninety or a haddered millions at the pe-riod of the expiration of the trust; but it was stated by the Lord Chancellor, in his remarks upon the bill, that the increase, thus far, had been so small as to be scarcely perceptible.

The subscriber tenders his grateful acknowledgements to those of his congregation, who, by the contribution of Thirty Dollars, have constituted him a life member of the American Home Missionary Society.

Honson, Aug. 9, 1833.

Robinson's Sunday School Dictionary of the Bible,

Bible.

CROCKER & BREWSTER, have just published and for sale, at 47 Washington street, Boston. BUCTIONARY FOR THE UNE OF SCHOOLS AND YOUNG PERSON. BY Edward Robinson, D. D. Professor Extraordinary of Sacred Literature in the Theological Sensinary, Andoorer, Hodge of Changan, July Changan, Ch

lieutrated with Engravings on Woods, and Maps. of Cannan, Juden, Asis Minor, and the Peninsula of Mognt Sinsi, Idumes, &c. Price \$10 a dozen.

Natices of the Work.

Estract from a communication of Rev. John Wheeler, midressed to the Estimate of the Fermont Chronicle.

This work is beyond comparison before Parish's "Bible Gasetteer," and Malcoin". "Bible Dictionary; superior, by its maps, engravings, and by its unserous modern and scerate illustrations of easiers manners and customs to the very respectable Dictionary and by the maps, engravings, and by its unserous modern and scerate illustrations of easiers manners and customs to the very respectable Dictionary of Dr. Alexander. Every minister, who does not possess "Robin-members of his Bible classes will procure it, he will find it most valuable aid in imparting accurate biblical instruction. I could wish to see this little work in the hands of all to whom such a work would be acceptable, and that must be to a vast multitude of our population.

We have not the slightest desire to depreciate the labors of any predecessor in this field of literary labor. Mr. Malcom and Dr. Alexander have, in the absence of other works of moderate ince and expense, laid the youth of our country under obligations for their Dictionaries of the Bible; but we cannot doubt that they will be among the first to acknowledge that Professor R. has made a better one. The Publishers have also done their part in a manner truly fatholi, and even elegant. They have printed the surface of the Bible is the weaknowledge will be a work ought to, and have not will lear "dimbing," the output of the professor R. has made a better one. The Publishers have also done their part in a manner truly fatholi, and even elegant. They have printed the surface of the Bible (law Schools, should consider their libraries materially defective, till this Dictionary has a place in them.

From the Cincinnati Journal.

This is a fine book of 360 pages. It is questioned whether the lover of Biblical knowledge will anywher

ANDOVER THEOLOGICAL BOOKSTORE, BERKSHIRE MEDICAL INSTITUTE Flagg, Gould & Newman,

Have just published,
THE LARGER GREEK GRANMAR, of Philip Butiman, with additions, by Prof. Robinson.

Brief Remarks on the History, Authority, and Use of the Sab-bath. By J. Gurney, with Notes, by Prof. Steart.

Is the Mode of Baptism prescribed in the New Testament? By Prof. Stuart.

Is the Mode or asperson, proceedings of Start.

Porter's Rhetorical Reader, 5th edition.

Lectures on Preaching and the several branches of the Mini
Lectures on Preaching and the several branches of the Mini
Lectures on Preaching and the several branches of the Mini
Lectures on Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the several branches of the Mini
Lectures of Preaching and the Several branches of the Mini
Lectures of Preaching and the Several branches of the Mini
Lectures of Preaching and the Several branches of the Mini
Lectures of Preaching and the Several branches of the Mini
Lectures of Preaching and the Several branches of the Mini
Lectures of Preaching and the Several branches of the Mini
Lectures of Preaching and the Several branches of the Mini
Lectures of Preaching and the Mini
Lectures of P

Lately Published by F. G. & N., Lately Fublished by F.
Stuari's Commentary on the Romans.
Stuari's Hebrew Grammar, 4th edition.
Stuari's Hebrew Chrestomathy.
Stuari's Course of Hebrew Study.
Stuari's Course of Hebrew Study.
Stuari's Greek Accente.
Winer's Greek Grammar of the New Testament.

Winer's Greek Grammar of the New Testament.
Erosest on Interpretation,
Woods' Letters, Reply and Appendix.
On Inspiration.
Jahn's Biblical Archwology.
Storr & Fint's Theology. By Schmucker.
Arithmetical Manual. By S. R. Hall.
Child's Instructer. By S. R. Hall.
Will be published in a few days by Flagg, Gould & Newman,
STUART'S COMMENTARY ON THE EPISTLE TO THE
HEUREWS. 2d edition, revised and enlarged.

STHART'S COMMENTARY ON THE ETHELE TO THE HEUREWS. 2d edition, revised and enlarged.

A GREEK AND ENGLISH LEXICON of the New Testament. 2d edition, revised. By E. Robinson, Professor Extraordinary of Secred Literature, Treed, Seminary, Andows. And Secred Literature, Treed, Seminary, Andows. Newcome's Harmony of the Gospele Greek. Revised and Newcome's Harmony of the Gospele Greek. Revised and Newcome's Harmony of the Gospele Greek. Revised and Competition to Blut of Literature of Gospele Greek Grammar, for the use of Younger Students. By Prof. Robinson.

"Principles of General Grammar," by A. J. B. De Sacy, translated from the French, by D. Posdick, Jr. of the Theological Seminary, Andower.

"The Biblical Reader," by Pres. Porter.

"Hug's Introduction to the writings of the New Testament, translated from the German."

"Hag's Introduction to the writings of translated from the German."

THE CHILD'S READER, upon the general principles of Por-ter's Rhetorical Reader, adapted to the capacities of children too young to use that work with advantage.

GERMAN BOOKS.

Hahn's Hebrew Bible.
Calvin's Epistles. 3 vols.
Bratischender's faction, new edit.
Bratischender's faction, new edit.
Restachmeder's faction in the state and Greek Classics.
Van Eas Septuagint.
Knapp's Greek Testament, &c. &c.
BIBLICAL REPOSITORY.
F. G. & N. & J. Leavitt, continue to poblish, the BIBLICAL REPOSITORY—a quarterly periodical Journal, devoted to the interests of Sacred Literature and Theological Learning. Conducted by Prof. Robinson. Subscription price \$4 a year.
Andover, Aug. 21, 1833.

offered to doubt this may body.

Thelisson's Will.—Peter Thelasson, a merchant of London, died in 1797, leaving estates of the value of half a million sterling. The following is a brief outline of his will, which has been the subject of much controversy. He devised his whole estate to trustees in fee during the lives of his three sons, and of all his grandsons, to receive the profits during that period in trust to invest them regularly in other real estate, that the principal amount might be constantly increasing by the addition of the income.

After the death of the last survivor of all the descendents enumerated, the estates were to be conveyed to the description of the heirs male of the sons. His object was to prevent the estate from being either enjoyed or an allowed a during a period of three generations, in order to description of the heirs male of the sould and the sale of the survivor of the sale and the sale of the sale and

FIRST HOOK IN LATEN comprising Elements of Latin Grammar, exemplified in a comprising Elements of Latin Grammar, are computed in a comparison of the Compression of t

plan of the Systax very judicious and successful.

BLAKE'S NEW AMERICAN UNIVERSAL GEOGRAPHY, for the use of schools and academies, on the principles of analysis and comparison, illustrated by thrity copperplate and stereotype Maps. This work is published in superior style, on good type Maps. This work is published in superior style, on good the property of the state of the superior style, on good the property of the superior style, on good the style of the superior style, on good their proper places, then the property of the superior style of t

rith simple Rules and Instructions for avoiding common errors. (sew stereotype edition, just published. Price 75 cents. SMITH'S PRACTICAL AND MENTAL ARITHMETIC. GRUND'S ELEMENTS OF NATURAL PHILOSOPHY, with nctical Exercises for the use of Schools.

GRUND'S ELEMENTARY TREATISE ON GEOMETRY, GRUND'S COLLECTION OF ARITIMETICAL AND ALGE-BRAIC PROBLEMS AND ALGE-

ND FORMULE.
PHILOSOPHY, illustrated with Plates
or COMMON THINGS, designed to

cats. Printed and bound in the nestest style.

HALL'S LECTERES ON SCHOOL KEEPING. Third edit.
SURAUL'S EASY GRAMMAR OF THE FRENCH LANGUAGE, for Young Beginners.

HLAKE'S CONVERSATIONS ON THE EVIDENCES OF
CHRISTIANITY, in which the leveling arguments of the hest an

THE annual Course of Lectures
Thursday in September and a
Course is full and thorough, and a
the Medical education practical a
Massachusetta Medical Society and

E. BARTLETT, M. D. Materia Medica and b

E. BARTLETT, M. D. Moteris Medica and Medical dence.
W. PARKER, M. D. Anatomy, Physiology and Sary,
C. Dewey, M. D. Chemistry, Bolany and Natural,
Rosert Warrs, A. B. Demonstrator in Anatomy,
Fee for the whole Connec of Lectures is §45; these
attended two full courses at an incorporated Medical
antly [85]; Graduation, §42; Boarding, §4,73 week
§1. Tickets are to be paid for at Matriculation, or
security given.
Operations in Surgery will be performed gratuits
Institution, during the Lectures. Students are desir
with them such Text Books as they design rouse.

By order of the Trusters,
S. M. MYKAY,
Pittsfield, August 14, 1833.

THE Fall Term will commence on the J. Bowers and Mrs. M. Newett.
Teachers. Particular attention will be to become School Teachers, and familiar on subjects connected with teaching. Pmen whose object is the ministry, can be of the necessary classical books, and to the Institution from eight to ten dollars their bills.

Monson, Aug. 14, 1835.

WESTMINSTER ACADEMY.

WEST TINNIER AUADENY.

THE Fall Term in this Institution will commence to 26th inst. under the instruction of Mr. Jostau C.ux of Rev. J. Clark of Ruthand, as Principal. Mr. Clark was asys President Day, "a fair Christian character, ask among the most distinguished in his class, in hierary and title attainments." Buch Assistants as riccumstance updire, will be precured. The Institution is furnished a good supply of apparatus and a hierary.

Aug. 21.

C. MANN, in behalf of the Tran

New Hampshire Medical Institution-mouth College.

TillE annual course of Lectures at this Institution present year, will commence August 23th, an fourteen weeks.

Lectures on Anatomy, Surgery and Obstetricks—by. by.

Theory and Practice of Physic, Mate Pharmacy—by Chemistry, Pharmacy and Natural Medical Jurisprudence-by the sev Hanover, N. H. July 31, 1833. 6w

SCRIPTURE NATURAL HISTORY,

ONTAINING a descriptive account of Quadripsis, in Fishes, Insects, Reptiles, Serpents, Plants, Trees, rals, Gems and Precious Stones, mentioned in the Bio. Wm. Carpenter; First American from the latest London see with Improvements; by Rev. Gorban D. Abbud. Bob by nomerous Engravings. There is also added to the was the American Editor, Metches of Polestime.

18 American Editor, Metches of Polestime.

29 Washington streets and for sale by the Bookseliers on 50 Washington streets.

ANTHON'S LEMPRIERE.

EMERSON'S WATTS ON THE MINE

Mind. With corrections seek Emerson, Late Principal of the Fennessee, Late Principal of the Fennessee, Connecticut.

The Editor of the American Quarterly Register is noticing the above work, remarks—The excellent book has lately rested from his labors. We doubt his reward in heaven will be great. Many of our left his enthusiastic attachment to Watts on if questions and other additions greatly increase its

MAY be had at the Sabbath School Depository 47 Com Boston. tf. Russia Diaper at \$2 per ps. LIAS STONE BREWER has just received, 1000 Disper, 1-2 Ell, selected in Russia, by Win. Refor the retail trade of Boston—which are offered for solonly, at 414 Washington street.

Petticoat Robes, at 3s. FILIAB STONE BREWER, has just received, 300 Petiticoat Robes, at 3s.—for cash only—at 414 W

Vol. XVIII-N

RELIGI

Christian Re

Valley of the Euphrate NUMBER Facilities for Mission

Facilities for Missionar While this article has been writer, intelligence has been made and the property of th made through this value, of law shall be established, in of law shall be established, a diordered as the country is, to Bagdad and the Persian, is m St. Petersburg through tim Constantinople through deed the idea of taking this only entertained in Figure 1 ly entertained in Europe; very closely and accurate rse of the Euphrates, and very closely and accurately rese of the Euphrates, and of navigating it from the syn of Birt, within about build the Euphrates be navigable. Birt (Bir or Beer) it would ure thoroughfare of goods as channels of communication, we form, would afford facilities missionaries.

But, even in the state in when, Europeans have passed resided in it for business; and came for the noble purpose oldge of God.

The inhabitants are now in the to listen to the gospel; be supeptible of improvement as

the instantant are now in the control of the despotic kingdoms of the despotic kingdoms of the year as accessible as the restant sovereignties.

The same; and the man who is the influence of true relight same; and the man who is the proposed of the processes. Many element stands of the processes the proposed of the processes of the ously to the invention of proparatively rich could affor long to read." Mr. Goodel crald for June, 1832, writes mediaged into almost every the mood, cannot fail to have an it her system of education. Inde-ready exists at Kass Keni, near coople, where, among other a language and the higher branche eive attention."
Mehemet Ali of Egypt,

mont Syrin now is, exhibits si the Sultan, in his system of imp we have the high authority of stone. "He has encouraged t lar insurance offices, and auth chaets to acquire a property in rardens. He has employed a ser of great eminence on a ve improve all the canals in the co of the Nile: he is about to con from Alexandria to Cairo, and Restta and Damietta; and Mile minister, is about to esta minister, is about to esta coaches;—he has intro h navigate the Nile. H th navigate the Nile. He apply ment, by Mr. Briggs, taken for the purpose from the portion of the property of the different and he has discovered, through the property fine water in the D ton, indigo and opium; and the dections is now a great artic Egypt and England, France, has established schools in the statistics established schools in the secution of all orders of his pering, and arithmetic: he has sen binnelf, young men, both of tranks of society, to England surpose of acquiring useful know higher rank in those branches purpose of acquiring useful knowniguer rank in those branches of ture which are connected with same, the navy, and the higher of the comment; those of the lower, in the which are more immediately of curpleyment as artizans and market and the considered a public assembly at a considerable number of well who hold regular sittings 40 day publicly discuss, for his inform to the publication of a weekly not accommend to the construction finally, the protects all Christian settled in his country, not only also in time of war." Such is to consider the construction of the country, and the intime of war." Such is to consider the country of the country o

design time of war." Such is the stablished over Syria.

It is a very remarkable applement, that two such rulers as the such ru operations. Many circum on of Christians to this p hence we received the hea-and now from our favored

on must be reflected by buses for Poland.—An and will to the Ediniturgh Bilde Soci to pounds sterling, to be used those families in Warse uffered most during the l